

Catechetical Evangelization

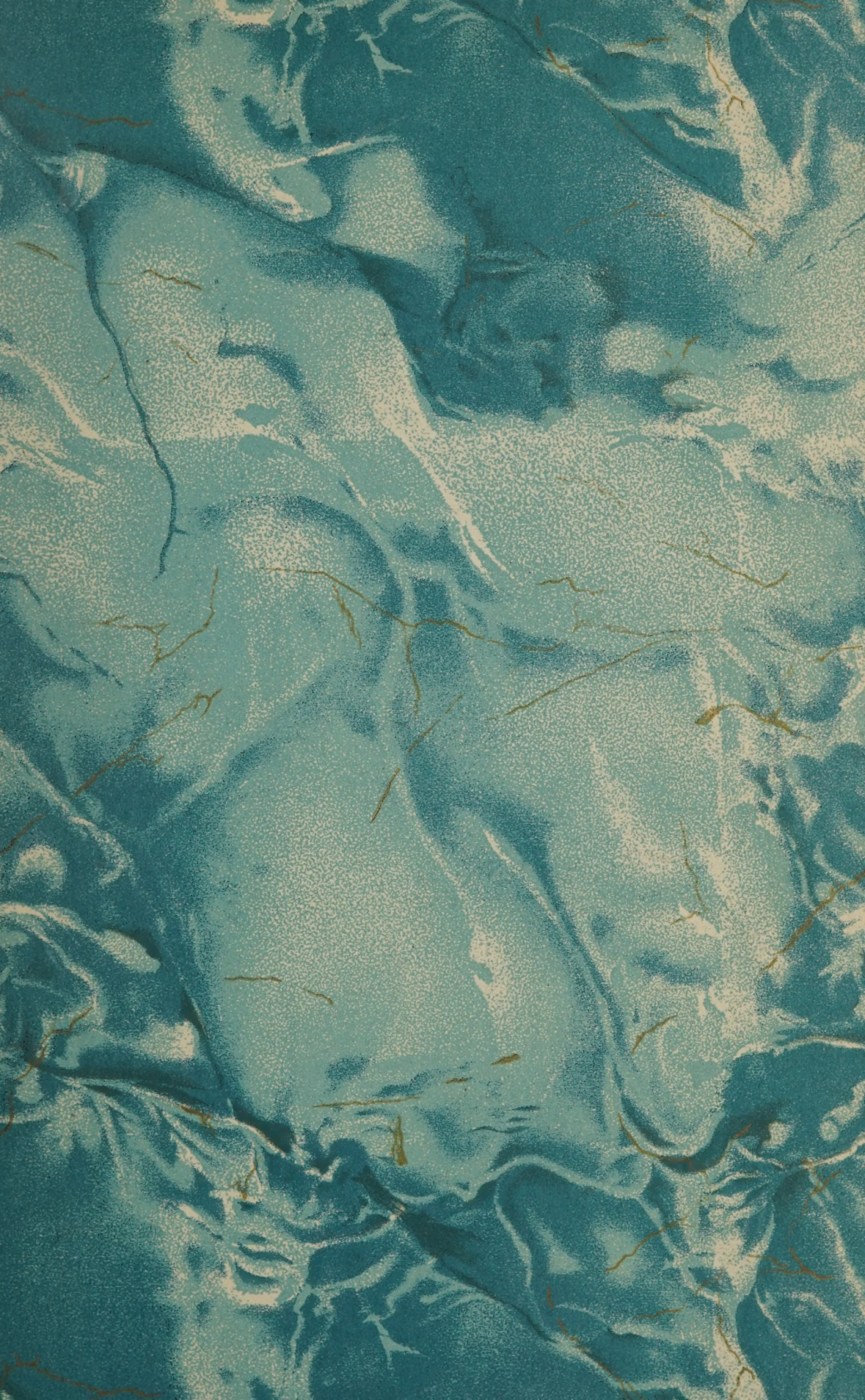
OLIVER D. BALTZLY

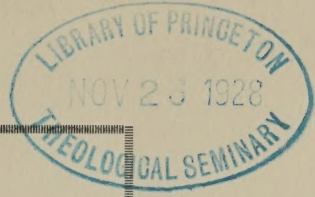
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Catechetical evangelization





CATECHETICAL EVANGELIZATION

LECTURES ON THE
GREAT THEMES OF OUR HOLY RELIGION
AS SET FORTH IN THE FIVE PARTS
OF LUTHER'S CATECHISM

✓ 20

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Omaha, Nebraska

To the thousands who have attended these lectures and have come to a better knowledge of faith and life; who have confessed the name of the Only-begotten Son of God and have come into a living fellowship with Him, this volume is affectionately dedicated.

PREFACE

Our Lutheran Church in America is facing a new condition and getting a new consciousness as to her mission to the unchurched millions. The disposition prevailed formerly to look after those Lutherans primarily and almost only, who came from Europe, and the children that grew up in the parish. It may even be questioned whether due diligence and wisdom has been exercised toward these seventeen millions of Lutherans and their children, for instead of having twelve to fifteen million members, we have less than three million members in our Lutheran Church in America. Whatever failures have marked the past, nothing will be gained by weeping over lost opportunities. The thirty-five million unchurched adults in our United States hold enough to call out every ounce of consecrated energy and devotion which the church possesses, and we must give ourselves to the task of reaching as many as possible of these folks, some of whom are in every community, or be rightly charged among men and before God, as being derelicts in duty.

There are evidences that a growing consciousness of the situation is taking place. Outstanding leaders of our Lutheran Church are taking up the cause of evangelism with conviction and courage. It is equally evident that the old method of "high-powered evangelism" is a thing of the past, for those who gave themselves to it have abandoned it as inefficient and inadequate. "Every pastor his own evangelist" is receiving emphasis now, and, we believe, rightly so. The method which every pastor can and may use with surprising results is catechetical evangelism.

As a contribution to that end this volume has been prepared.

Pentecost, 1927.

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CATECHETICAL EVANGELIZATION

How would you like to double, treble, quadruple your church membership? Double, treble, quadruple it not for the sake of numbers, but rather for the sake of bringing that many lives into touch with Jesus Christ. It can be done. It has been done. And, brother pastor, what is of greater interest to you, you can do it. There is no trick about it; no secret scheme; no machinery to operate; no great plan to put in motion; nothing of the sort: just a plain, simple, evangelical way, that reaches all ages and all classes, within the possibility of every pastor and strictly in keeping with Biblical direction.

It is not preaching that brings such increase as mentioned; preaching has its place; it is indispensable and fundamental to the church; the very best sermons should always be prepared for the preaching services. And yet with all this there is a conspicuous failure to reach the available millions outside of the church. Millions are not available; they are hardened by sin. But millions are available, and every one of these unconverted millions is a tremendous challenge to every minister of Christ. What consecrated minister does not feel it? But how can the portion of these available millions in his community be reached? And they are in practically every community. How can they be interested in Christ and His church? Catechetical evangelization as herewith suggested will do it. It has been tried by the writer for twenty-three consecutive years, under different conditions, without a failure.

CATECHETICAL EVANGELIZATION — PRE-EMINENTLY SUCCESSFUL

Catechetical evangelization! What is catechetical evangelization? It is nothing other than getting men and women to take instruction in the Bible and the great saving truths of that Word according to the five parts of the Catechism. It need not be argued that a systematic and carefully prepared course of instruction (not mere questions and answers) according to the Commandments, the Creed, Prayer, and the Sacraments cannot be surpassed in spiritual content for awakening and developing a saving knowledge and faith in Christ Jesus. The great evan-

gelical themes are all there. But will men and women take such instruction? They certainly will, and are glad to take it: and there is no other method so efficient in reaching the unsaved.

THE METHOD

Note that I say "method." There must be method in catechetical evangelization. Before any evangelism can take place anywhere or in any way, you must have people present to be evangelized. They will not, however, crowd into your classes upon the mere announcement of a course of instruction, any more than they will crowd into a week of meetings. How then can the unconverted people be gotten together to be evangelized?

Let us take a lesson from the business world. One of the greatest business achievements in the world is life insurance, with millions upon millions of policy-holders and millions in reserve funds. How has it all been accomplished? Not certainly by waiting for men and women to hunt up the companies and asking for a policy. They have gone after the people, gone after them day and night, in season and out of season, pursued them, and gotten them. This gigantic business owes its magnitude to the plan of diligently and persistently going after people.

Hundreds of other kinds of great business use the same method; they have men on the road going everywhere to get business; these men make all kinds of personal sacrifices to get business; they are away from their homes all week, and frequently longer; they endure the inconvenience of a different bed every night and frequently not a good one; but they are after business; they keep all kinds of hours to get their trains, and drive through rain and mud, or cold and sleet, and they do it to get business. Retail firms adopt similar plans in their cities; they have men going from house to house to find out who have sewing machines, victrolas, Edisons, electric irons, washing machines, radio sets, and a host of other things. That's business; business up and going, and getting what it wants. The business man who waits for business to come to him gets nowhere. It is well understood in business that if you want business, you must go after it, go after it hard, and with the best preparation possible.

Winning souls for Christ is a vastly bigger business than getting orders or selling life insurance. Everything is small compared with it and yet how little of the one and only successful method of business, do we put into it? And yet this way of business is the very spirit of the gospel. "Go" is the commission; "Go into all the world;" "Go into the highways and hedges;"

“Go,” “Go,” “Go,” “Get you,” “Go.” It is just because this “go,” “go,” “go,” “get you,” “go,” is not put into practice, that millions are out of the kingdom of our Lord, who would otherwise be in it, and our churches show an average gain of just a few, instead of many.

Catechetical evangelization lends itself to this “go,” “get you,” “go,” of the gospel in a most wonderful and efficient way. It calls for a definite, systematic program that works.

THE FIRST STEP IN THIS CATECHETICAL EVANGELIZATION

The first step is to secure a list of prospects for your class. Do this months before your class is to begin, by gathering a list of all the unchurched you can get from your weddings, funerals, pastoral calls, and other calls; get the names of any unchurched from your parishioners; get just as large a list as you can; let no opportunity pass of adding to that list of prospectives; get every name available; at it constantly; that's your business; and it's real business.

THE SECOND STEP—ENROLLMENT

Apply the business method. The business man must have definite orders, and these orders must be signed; he would get nowhere otherwise. You have your prospects, but these prospects must be reduced to definite enrollments, signed by the person himself, to insure any regular attendance. Just “prospects” will result in nothing. How then shall this enrollment be secured? Enlist as many of your already church members as possible, by announcing the course of instruction proposed and its purpose, and by preaching a few sermons on “responsibility to the unsaved.” Such texts as Ezekiel 3:17-21, or “No one careth for my soul,” or “I have no one to help me.” Such books as, “Individual Evangelism,” by Beach, “The Personal Touch,” by Chapman, “Personal Soul-Winning,” by Evans, “Studies for Personal Workers,” by Johnston, and “Individual Work for Individuals,” by Trumbull, will be helpful to the pastor. Ask for volunteers who will help the pastor (sample of volunteer's card that may be used with profit given at the close of this chapter). Have a meeting of your volunteers and give them a clear understanding of just what is to be done, and some idea of how to solicit and secure enrollments. The general lack of knowledge of the Bible and the great Christian doctrines, the pleasure and satisfaction of being “able to give a reason to every man that asketh you of the hope that is within you” make an easy approach

and a strong appeal to your prospects, which you have selected for enrollment. But this work of securing enrollment cannot be delegated entirely, or even for the most part, to others. The pastor himself must get at it with the diligence of the traveling man who is working on a commission and must have business, to buy bread for his family. That means work, intensive work, hard work. But winning souls for Christ is the biggest business there is; the greatest values and results in the world are at stake. And here, as everywhere in life, "There is no excellence without great labor." See every prospect possible and get a definite signed enrollment. This is essential to a successful class. (Suggested enrollment card at the close of this chapter). It is wise to explain that enrollment in class does not in any sense obligate one to become a member of the church. That is the aim, of course, but many persons who are willing to attend instruction are not ready to commit themselves as to church membership. This may be laid upon their hearts when presenting the Holy Spirit, and they will usually respond. But it should be left an open matter in the beginning.

ATTENDANCE

Keep a record of attendance. And, every time one is absent, get in touch with him, and secure a promise to be present at the next lesson; he has enrolled and promised to attend regularly, and you have a right to keep in touch with him and encourage him to be regular. Then too, your course of instruction is a systematic consecutive presentation of the great fundamental doctrines of salvation, and regular attendance is essential to getting them; this can be fairly and rightfully urged, and it brings the response. This personal and persistent attention on the pastor's part will result in many persons becoming regular attendants, who would otherwise lose out. This is not a theory—it works. I have followed this method in adult catechisation for many years with most gratifying results.

CONDUCTING THE CLASS

At the beginning of each lecture in this volume is a skeleton outline. I have found such an outline to be very useful and helpful in both the junior and adult instruction. The arrangement is such as to attract attention and to whet the mental appetite as much as possible. The blank spaces are to be filled in by each one as the lesson proceeds, which gives each one something to do, and with his own writing, makes the notes personal. The outline as completed gives to each one a complete account of all

the information imparted and a permanent, valuable record of the instruction given. Mimeograph or neostyle copies can be made at little expense. The use of the outline is heartily recommended.

Do not undertake too much for your first attempt. Let your course of instruction grow from year to year, and it will grow marvelously, both with you and with your hearers. Getting people into a class is the first task. The second is to make the instruction so interesting that they cannot stay away. This means work. But why not? Souls for eternity are worth the best preparation of which one is capable.

RESULTS

Here you have results, results that are the joy and inspiration of every pastor. Many who are outside of the church, young men and women, middle aged people, even to the octogenarian, will be reached, really reached by this method of going out after them, definitely enrolling them in a definite course of instruction, by keeping in touch with them and keeping them regular, and instructing in the great truths of faith and life, those who will otherwise never be touched or know the treasures of our holy religion.

Church membership doubled, trebled, quadrupled: who is not stirred? It is possible for almost every pastor. And you, brother pastor, can do it.

VOLUNTEER'S CARD

In the Eternal Counsel of God it has been ordained that His Kingdom shall be established in the hearts of men through the personal interest and efforts of His people.

In the fulfillment of that divine obligation, I will gladly volunteer to assist in securing enrollments for the great Course of Instruction which begins.....

Your Name.....

Address..... Phone.....

Whom would you like to have accompany you in this visitation?

..... Address.....

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
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ENROLLMENT CARD
TO CATECHETICAL CLASSES

Desiring to be more intelligent about the Bible and the Greatest Doctrines of the Christian religion, and appreciating the opportunity offered in the Course of Instruction to be given in.....

.....Church, beginning....., I request that I be enrolled as a member of the class, and I will attend regularly unless providentially prevented.

Signed.....

Classes:

..Wednesday, 4:00 P. M.

Address.....

..Wednesday, 8:00 P. M.

Telephone.....

..Thursday, 8:00 P. M.

Put an X before the Class you will attend.

PRESENT CARD

Name.....

Check (✓) which you are:

....Enrolled in Class.

....Member of.....Church.

....Visitor.

IF VISITOR—Your address, please:

..... Telephone No.....

Did you attend church last Sunday? Yes..... No.....

FOREWORD

The very first step in the successful planting of Christian truth in the heart is to establish faith and confidence in the Bible as the Word of God.

No book in all the world is so well known as the Bible, and yet it is so little known and read. This fact makes it a popular subject with which to begin a course of instruction. Enough is known in general to make it a familiar subject, and so little known that a thirst for information is easily excited.

Everyone giving instruction should secure a few of the well approved books about the Bible, as, "All About the Bible," "How to Read the Bible," "The Bible by Books," etc. Know the Book as thoroughly as possible yourself. It is the inspired Word that is powerful, sharper than a two-edged sword, and your final authority on all subjects.

I would suggest that a few minutes be given at the beginning of each Lecture for review and added information about the Bible. Better results will be obtained than in trying to give it all at once. This first Lecture is intended to be used that way.

LECTURE I

THE BOOK OF BOOKS — THE BIBLE

*What it is. How we got it. What about it.
How to read it. Why we believe it.*

INTRODUCTION.

The Bible quickly recognized by you. Not so always.
Martin Luther finding a chained Bible in 1503.
How a home is regarded today that has no Bible? And why?
But the Bible in hundreds of thousands of homes is not read. Why?
The general ignorance of Bible facts.

I. WHAT THE BIBLE IS.

1. AS INDICATED BY ITS NAME.

- A. The original name was not Bible, but.....
....., because written by.....
- B. The name Bible is from Ta Biblia, Greek words for.....
The Bible is a volume of.....Books: in Old Testament;
.....in New Testament.

2. AS INDICATED BY ITS CONTENTS.

- A. As to the origin of all things.
 - a. The absorbing speculations for centuries about this.
All ending in
 - b. In the Bible we have a perfectly wonderful explanation of how things that exist, came to be at all, and to be as they are. Gen-esis 1:1.
There is no such other book.

B. In the striking correctness of its information.

Examples:

- a. Jeremiah 33: 22. About the.....
- b. Job 38: 22-23. About the formation of.....
.....and the discovery for T. N. T
Many, many other instances.
There is no such other book.

C. In prophecy and fulfillment.

Examples:

- a. Concerning Jericho. Prophecy: Joshua 6:26; fulfilled 422 years later. 1 Kings 16:34.
- b. Concerning great Nineveh. Prophecy: Nahum 1:8-10; and again 150 years later Zephaniah 2:13-15. Fulfilled exactly according to the heathen historian, Diodorus Siculous, who knew nothing about the prophecy.

- c. Concerning mighty Babylon. Prophets foretold at the time of its greatest power, not only its destruction, but the nation that would take it, Isaiah 21:2; Jeremiah 51:11; even the very commander's name who should take it, though he was not yet born, Isaiah 44:28; 45:1. Also the exact time, Jeremiah 25:11-12; and the manner by drying up the river, Isaiah 44:27; Jeremiah 50:36-39.
- d. Concerning events relating to Jesus Christ. Prophecies: Manner of birth, Isaiah 7:14. Place, Micha 5:2. Events connected with His crucifixion.
There is no such other book.
- D. It is a wonderful REVELATION of the Lord God Almighty.
 - a. In the Old Testament, through a peculiar chosen people, in whom we see our own dispositions and imperfections, and learn of God's love, and mercy, and patience, and forgiveness; and what finally comes if He is rejected.
 - b. In the New Testament, through His only begotten Son, Jesus Christ, the express image of His person (Hebrews 1:3), who suffered and died for us, that we might be saved. John 3:16.
- E. It is the only perfect rule of life, and this it is on every subject.
 - a. The supreme need of such a rule. No two people think..... Why?..... Mark Twain's comment about everyone being mentally..... The Bible is.....
There is no such other book.
- 3. AS INDICATED BY ITS UNITY.
 - A. Though written by about.....different writers, during a period of.....years, there is perfect.....
There is no such other book.
- 4. AS INDICATED BY ITS INDESTRUCTIBILITY.
 - No book ever so persecuted.
 - A. Before Christ.
 - a. By Jezebel, ...1 Kings 18:4-22.
 - b. By Antiochus Epiphanes, ...(History).
 - B. After Christ.
 - a. In the ten terrible Roman persecutions, from Nero, A. D. 64, to Diocletian, 303.
 - b. The vicious attack of infidels.
 - c. The subtle attacks of negative critics of the last 75 years.
 - C. Moses' conclusion about the burning bush when it was not destroyed, Exodus 3:2-6. True about the Bible:.....
There is no such other book.
- 5. AS INDICATED BY ITS LASTING POPULARITY.
 - A. The severest test of anything is the test of.....
 - a. Number of copies of the Bible put out in.....
 - b. Number of copies put out in the last 100 years.....
 - c. Number of languages and dialects of translation.....
 - d. It has inspired the greatest in Art: Literature, Music.
 - e. It has more daily readers than any other book in the world.
 - f. It has had a steady run on the press for 400 years.
There is no such other book.

6. AS INDICATED BY HISTORICAL FACTS.

- A. The question of Frederick the Great to his Court preacher: "Tell me in ONE WORD why you believe the Bible to be genuine." Answer: "The Jew." The Jew, homeless for 2500 years, still lives and bears testimony to the correctness of the Old Testament as a history of his ancestors.
- B. Four thousand places, and many persons, are known to be genuine from history and present location.
- C. There are now nearly 1200 manuscripts of the O. T. in the original language in existence, and they are all the same. There is no such other book.

7. AS INDICATED BY ITS AUTHORSHIP.

- A. The writers were divinely inspired. 2 Peter 1:21.
- B. Proof that it is God's Word.
 - a. It produces a changed life.

8. AS INDICATED BY THE DIVINE CALMNESS IT PRODUCES IN LIFE'S TRAGEDIES. Psalms 46:10.

9. AS INDICATED BY THOSE WHO ACKNOWLEDGE IT TO BE THE INFALLIBLE WORD OF GOD, AND A BOOK OF FACTS, AND THOSE WHO DO NOT.

- A. Every great spiritual leader in the world: Martin Luther, John Calvin, John Knox, John and Chas. Wesley. Every great evangelist: Moody, J. Wilbur Chapman, Billy Sunday, and everyone who preceded them. Every outstanding spiritual leader in the pulpit. There is not one outstanding spiritual power in the pulpits of the world who question it. Every outstanding Christian layman in the world, to every spiritual layman in our community believes it.
- B. Those who say it is not the Infallible Word of God and a Book of Facts: The Bolshevik, communist, anarchist, safe-blowers, hold-ups, gunmen of all sorts, prostitutes, drunkards, gamblers, adulterers, robbers, bootleggers, dope peddlers, dope fiends, publishers and readers of obscene literature, the black-hand gang, deserters of families, vamps, home wreckers, robbers of widows and orphans, the bigamists, the divorced who re-marry contrary to Matth. 5:32 and 19:9, prize fighters, murderers, destroyers of unborn life, those wise in their own conceits, puffed up with a little knowledge, the disbelieving parrot folks who repeat what they have heard, some specialists in science who have given no serious attention to religion, and those with head knowledge only in Bible study, and do not know that "the things of God are spiritually discerned."
- C. 2800 years survival of the most bitter enemies that ever sought to destroy anything in this world.
- D. The fulfillment of the Lord Jesus' statement, Matthew 5:18, "One jot or one tittle shall in no wise pass from the law," etc.

II. THE BOOKS OF THE BIBLE AND HOW THEY CAME TO BE WRITTEN.
THE OLD TESTAMENT (39 Books).

THE PENTETUCH.

From Pente (five) Teuchos (Books) written by Moses, to whom God gave mighty endowments, who possessed vast treasured information of the creation of all things, and events, that had transpired for 2500 years: who led God's people Israel from Egyptian slavery to liberty and to their promised country: and moved by the Holy Ghost, felt this should be written down for succeeding generations.

The FIVE BOOKS are:

Genesis (Beginning).
Exodus (Going out).
Leviticus (Law).
Numbers (Two numberings of the people).
Deuteronomy (The law a second time).

The Twelve HISTORICAL BOOKS.

The condensed records of 1000 years of Israel as a Nation.

Joshua.
Judges.
Ruth.
I Samuel.
II Samuel.
I Kings.
II Kings.
I Chronicles.
II Chronicles.
Ezra.
Nehemiah.
Esther.

Five POETICAL BOOKS.

Books of instruction for life and for worship.

Job.
Psalms.
Proverbs.
Ecclesiastes.
The Song of Solomon.

Seventeen PROPHETICAL BOOKS.

Written by great, towering, spiritual men who tried to rouse Israel from her wicked course by encouragement of God's promises, and warning of God's judgments, which would surely come, and which did come. They also foretold other great events—the coming of the Messiah, etc.

FIVE are MAJOR PROPHETS.

Isaiah.
Jeremiah.
Lamentations (of Jeremiah).
Ezekiel.
Daniel.

TWELVE are MINOR PROPHETS.

Hosea.
Joel.
Amos.
Obadiah.
Jonah.
Micah.
Nahum.
Habakkuk.
Zephaniah.
Haggai.
Zechariah.
Malachi.

GOSPELS.	EPISTLES.	
Accounts of the life, words and words of Jesus. Matthew. Written for the Jews. Mark. Written for the Romans. Luke. Written for the Greeks. John. To everybody to prove that Jesus Christ was God's only begotten Son.	EPISTLES TO CHURCHES.	EPISTLES TO INDIVIDUALS.
HISTORY.	Letters written by Paul	Letters written by Paul
Written by Dr. Luke. Acts of the Apostles.	To—	To—
	Romans. I Corinthians. II Corinthians. Galatians. Ephesians. Philippians. Colossians. I Thessalonians. II Thessalonians.	From— Corinth. Ephesus. Philippi. Corinth. Rome. Rome. Rome. Corinth. Rome. Rome. Rome. Corinth. Corinth.
PROPHECY.	EPISTLE TO A PEOPLE.	EPISTLES GENERAL.
	A letter, author not certain, to the Jews. Hebrews.	Letters written to all the Churches, by Apostle whose name each book bears.
By Apostle John. Revelation.	James. I Peter. II Peter. I John. Jude.	Perhaps from Jerusalem.

LECTURE I

THE BOOK OF BOOKS—THE BIBLE

*What it is. How we got it. What about it? How to read it.
Why we believe it.*

Everyone recognizes this Book. It was not always so. There was a time when no one in a group of persons like this, guessed what it might be. So short a time ago as the year 1503, Martin Luther, then twenty years old, was reading in a university library and discovered a strange book with the title "Biblia Sacra." It was the first copy of the Bible he had ever seen. Bibles were not common then. This may be accounted for in two ways. There were no printing presses in those early days. All books had to be copied by hand. This was a slow and exceedingly tedious task, and therefore expensive. A single copy of the Bible, before printing was invented, cost the equivalent of a man's wages for fifteen years. Even after its translation into the English language by Wycliff, A. D. 1380, the price of a single copy was more than a laboring man's salary for a whole year. Another and more prohibitive reason was that the church at that time did not want the people to know anything about the Bible. Because he translated the Bible into English so the people of Britain could read it, Tyndale was treacherously arrested and imprisoned by the Roman Catholic authorities, and in 1536 was, by the order of the Emperor, strangled and his body then burned at Antwerp, Belgium.

How different the situation today. Millions upon millions of homes possess a copy of the Bible. So general is its possession and so connected is it with all that is best in life that it is embarrassing for one to say that he does not have a Bible in his home, and an apologetic explanation usually is made for not having one. But as general as the possession of Bibles is, there are likewise millions of homes in which it is not read. If it is considered somewhat of a reflection upon a home not to have a Bible, why is it not read? We believe one chief explanation is that men and women do not know what the Bible is, or how we got it, or what about it, and therefore do not know how to read it. We hope to make it a different book to everyone who hears and reads these lectures.

I. WHAT THE BIBLE IS.

1. AS INDICATED BY ITS NAME.

How many have thought how this sacred volume came to be called the Bible? This was not its original name. In the long ago it was called "The Writings" to distinguish it from other common writings. It was also called "The Scriptures," because written by men called "Scribes." The name "Bible" is of more recent origin. The word "Bible" is one of those Greek words that has been brought over into the English language with just a little change. The Greek Christians called these particular "Writings" or "Scriptures," "Ta Biblia." "Ta" meant "The," and "Biblia" meant "Books." The Greeks, therefore, spoke of this volume as "The Books" to distinguish it from other common books. Our English name, "The Bible," is, therefore, this Greek word "Biblia" changed just a very little, and means the same as the Greek word, namely "The Books."

The Bible is not, therefore, as many suppose, just one book; it is a volume of sixty-six books; thirty-nine of these books compose the Old Testament, and twenty-seven compose the New Testament.

2. WHAT THE BIBLE IS, AS INDICATED BY ITS CONTENTS.

A. As to the origin of all things.

One of the absorbing questions which has occupied the speculative minds of all ages, is the origin of all things. How did the stars and our earth and all things that exist, come into existence? All sorts of speculative ideas have been advanced, and many thousand years of such speculations have resulted only in theories and disagreements. But in the Bible we have a perfectly wonderful explanation of how all things that exist, came to be at all, and to be as they are. In three words: "In the beginning," it covers all that time speculated about so much, and in two words: "God created," explains how it all came about. God, of infinite power and wisdom and authority, created, brought into existence out of nothing, all things; and in five words: "whose seed was in itself," accounts for the perpetuation of everything. Thus in nine words it explains what men have speculated about, and written volumes about for centuries, and arrived nowhere. There is no such other book.

B. What the Bible is, as indicated by its contents, is further ascertained by the striking *correctness of its information*, given centuries upon centuries ago, and being astonishingly confirmed in this age.

The prophet Jeremiah, in the 33rd chapter and 22nd verse, writes thus about the stars, "The host of heaven cannot be numbered." Astronomers who have lived long since thought his statement to be that of poetic fancy. Hipparchus, who lived

about 150 years B. C., or 500 years after Jeremiah, counted 1022 stars. Ptolemy, about 100 years after Christ, counted 1026 stars. Galileo, who died in 1642, less than 300 years ago, counted a few hundred thousands of stars. Then came Lord Rosse with his great mirror telescope, through which men saw a new heavens. Within the last fifty years, astronomers ventured there were perhaps 400,000,000 stars. Then came the venturesome statement that there were perhaps 400,000,000 suns around which other hundreds of millions of stars revolved, and as this is written, astronomers are asserting that the little specks of the Milky Way, which we have been disposed to call star dust, are gigantic suns of an innumerable number, around which innumerable stars revolve. Thus after 2700 years, astronomers have accepted the statement of Jeremiah that the hosts of heaven cannot be numbered.

Another instance from the book of Job, one of the most ancient books of the Bible: In the 38th chapter and 22nd and 23rd verses he writes, "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" For centuries upon centuries men have read those charming verses and classed them with others as expressive mysteries of the Almighty. When our country, in 1917, entered the World War, it was soon realized that little hope could be entertained of final victory for the allies unless a sufficient quantity of the most powerful explosive, then known, TNT, could be used against the enemy. This powerful explosive was so difficult to handle that the slightest impurity rendered it almost impossible of transportation. After many experiments, a shipment of 7000 pounds, with not more than one pound of impurity to the ton, was started on its journey. At the wharf in Brooklyn, it exploded with tremendous loss of property. Renewed efforts were then made to reduce the dangerous impurity, and another shipment of 14,000 pounds, with not more than one pound of impurity to this large quantity, was started on its way, and at Halifax it exploded, almost wrecking the entire city. It became evident that if TNT was to be shipped, it must be pure. In the experiments which followed, it was discovered for the first time that mist becomes pure in snow at two degrees above freezing, and likewise that mist becomes pure in hail at the same temperature. Following this discovery, twenty-eight loads of TNT were sent across the Atlantic without the loss of a single life to those handling it or to any property which conveyed it. Job seems to have understood this mystery of snow and hail, and wrote, in those long ages ago, that its secrets should be reserved against "the time of trouble, against the day of battle and war." There are many, many other as striking instances. What book of the long past has contained such exact information, which is just beginning to be learned in our generation? There is no such other book.

C. What the Bible is as indicated by its contents is likewise strikingly revealed in its *prophecy and fulfillment*.

In Joshua, 6th chapter and 26th verse, that mighty captain of the Lord, upon taking the ancient city of Jericho, said, "Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in (the death of) his firstborn, and in (the death of) his youngest son shall he set up the gates of it." 422 years later, 1 Kings 16:34, the sacred historian writes that "In the days of Ahab did Hiel the Beth-elite build Jericho: he laid the foundation thereof in (the death of) Abiram his firstborn, and set up the gates thereof in (the death of) his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun."

Equally striking was the prophecy concerning the exceeding great city Nineveh. It was said to be sixty miles around, fortified by a wall 100 feet high and broad enough for three chariots to drive side by side. It had 1500 towers 200 feet high. The prophet Nahum (Nahum 1:8-10) in the day of its glory declared against it that it should be destroyed by an overwhelming flood, and 100 years later the prophet Zephaniah (Zephaniah 2:13-15) foretold the completeness of its overthrow. The heathen historian, Diodorus Siculus, entirely ignorant of these prophecies, relates what happened, and it was exactly as predicted.

Babylon, "the glory of the Kingdoms," "the golden city," "abundant in treasures," "the praise of the whole earth," "the metropolis of the world after Nineveh," which according to the Greek historian Herodotus, had one hundred gates of solid brass, walls thirty-five feet high and wide enough for six chariots to drive side by side, was likewise prophesied against. The prophets not only foretold, at the time of its greatest power, that it would be destroyed, but the very nation that would take it. Isaiah 21:2; Jeremiah 51:11. Even the very commander's name was given who should take it, though he was not yet born, Isaiah 44:28; 45:1; the exact time was given, Jeremiah 25:11-12; and the manner of its overthrow by the drying up of the river, Isaiah 44:27; Jeremiah 50:36-39; even the means of its destruction, Isaiah 13:19; 24:22-23; Jeremiah 50:13, 23, 39, 40; and it was all fulfilled to the letter.

Greater yet than these prophecies and their fulfillment are the prophecies concerning the Christ. More than 700 years before the Christ came, Isaiah, 7:14, and Jeremiah, 31:22, foretold the unusual and never before suggested manner of His coming, that He should be born of a virgin. The prophet Micha, 5:2, even named the very town. A thousand years before His crucifixion the prophet (Psalms 34:20) declared that not one of his bones should be broken. When the soldiers came that Friday afternoon to break the bones of the crucified to hasten their death, after breaking the bones of the two thieves on either side, they

turned away declaring that the Christ was already dead, thereby fulfilling the ancient prophecy. Another prophecy, Psalm 22:18 reads, "They part my garments among them, and cast lots upon my vesture." And when the soldiers had crucified the Christ, according to the custom, his clothes became theirs, and in John 19:23-24 we read that the soldiers made four parts of his garments, to each soldier a part, but for the coat they cast lots, exactly as it had been foretold.

There is no such other book.

D. What the Bible is, as indicated by its contents, is evidenced by its wonderful *revelation of the Lord God Almighty*.

In the Old Testament, through a peculiar chosen people, in whom we see our own dispositions and imperfections, we learn of God's love and mercy and patience and forgiveness; and what finally comes if He is rejected.

In the New Testament, through His only begotten Son, Jesus Christ, who suffered and died for us that we might be saved, we behold that love and mercy and patience and forgiveness in its perfection, and experience an appeal that cannot be silenced without infinite consequences.

E. What the Bible is as indicated by its contents is likewise revealed in its *perfect rule of life*.

Mark Twain, in one of his lighter veins makes the jocular remark that everybody is a "little off." The comment strikes one at first, as a bit of wit only. A second thought, however, finds some truth in it. No two people in the world think alike. If they thought 100 per cent, they would think alike. The reason they do not think alike is, therefore, that they do not think 100 per cent. If some authority that was 100 per cent on every subject could be found, of what infinite value it would be. That authority is at hand: the Bible is 100 per cent correct. The centuries of tests have not discovered a single principle therein to be incorrect. Nothing has ever been produced like it. Its wisdom and instruction and correctness is the marvel of all time.

There is no such other book.

3. WHAT THE BIBLE IS, IS FURTHER INDICATED BY ITS UNITY.

No other volume in all the world is like it. No other volume in all the world could be like it. Every natural mind differs so much from every other natural mind that no two persons write the same on any subject; but the forty different writers of the Bible, writing during a period of 1500 years, are in perfect unity on every subject which they touch; and this is true because the Word of God came not by the will of men, but holy men of God spake as they were moved by the Holy Ghost.

4. WHAT THE BIBLE IS, IS INDICATED BY ITS INDESTRUCTIBILITY.

No book in all the world has ever been so persecuted as the Bible. Nine hundred twenty-three years B. C., Jezebel, the wicked queen of Ahab, sought to exterminate it, and so completely did she accomplish her wicked purpose that the prophet Elijah thought he alone remained. 1 Kings 18:4-22. One hundred seventy-five years B. C., Antiochus Epiphanes poured out his venom against it. When he took Jerusalem, he murdered 40,000 of its inhabitants and sold as many more to be slaves, and ordered that whoever was found with a Book of the Law should be put to death, and every copy of it that could be found was burned.

From the reign of that monster of iniquity Nero, A. D. 64, to the frightful persecution of Diocletian, A. D. 303, the Christians and their Holy Books suffered ten of the most terrible persecutions that have ever been experienced by mortal man. In one catacomb, just outside the city of Rome, the keeper told me that more than 1,000,000 martyrs of the Christian faith lie buried there.

This Holy Book has been the subject of the most scurrilous denunciations by infidels, and every form of satire has been used against it. And in the very church which it has brought into existence there have been those who have tried to discredit and disclaim every part of it. But it remains as complete as when its inspired writers gave it to the world.

When Moses saw the burning bush on the mountain side and discovered that it was not consumed by the flame, he declared that God was in it. When we have witnessed the fires of persecution and the efforts of destruction through which this Holy Book has passed and behold it yet untouched, we conclude about it as did Moses about the bush, "God is in it."

5. WHAT THE BIBLE IS, IS FURTHER INDICATED BY ITS LASTING POPULARITY.

The severest test of anything is the test of time. It has not only stood this test in its preservation, but it has lived with increasing admiration. In the year 1922, 30,000,000 copies of the Bible as a whole or part, were printed. In the last 100 years, 550,000,000 copies have been issued.

The worth and popularity of any book is somewhat measured by its translation into other languages. No other book has ever been translated into more than 35 different languages and dialects, but the Bible has been translated into 770.

It has been the inspiration of the world's masterpieces of art and literature and music. We have only to ask what work of art of the heathen world, what volumes of poetry or what music of the heathen world, have the power and place the Bible has

in the accomplishments of the human heart and mind. As another has said, its popularity is indicated by the fact that "it has not been off the press for 400 years."

6. WHAT THE BIBLE IS, AS INDICATED BY HISTORICAL FACTS.

Frederick the Great of Germany, who was a disbeliever, asked his court preacher to tell him in one word why he believed in the genuineness and antiquity of the Bible. The court preacher replied, "The Jew." The Jew, homeless for twenty-five hundred years, baffled and persecuted as no other people of the earth, still lives and bears testimony to the genuineness of the Old Testament as the history of his ancestors. He is a living testimony in all the centuries and in all places of the earth to its antiquity and correctness.

The antiquity and historical correctness of the Bible is further indicated by the names of many persons, and the location of some four thousand places known to be genuine from history and their present location. An additional historical evidence of the correctness of the Bible is the twelve hundred manuscripts of the Old Testament in the original language now in existence, which agree in every essential detail. Such conditions as these could not exist were the Bible not what it claimed to be, ancient, genuine and correct.

7. WHAT THE BIBLE IS, IS FURTHER INDICATED BY ITS AUTHORSHIP.

The Bible is called the Word of God. The Old Testament was written by the prophets and the New Testament by the evangelists and the apostles. The question asked is, "How is their word the Word of God?" The answer given is, "Their word is the Word of God because they were inspired by the Holy Ghost." 2 Peter 1:21 reads, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." God, the Holy Ghost, is therefore the Author of the Bible. Man is the means and agency through which that Word was given. It should be carefully noted that we regard the Bible as the Word of God, and not merely containing the Word of God. Those who accept the Bible as containing the Word of God only, do not agree among themselves just what part is the Word of God. Each such person presumes to decide just what part is the Word of God, and thereby makes himself the final authority. With such a regard for the Bible we have nothing, for any person may then be at liberty and may have a perfect right to say that the other is mistaken in what he regards to be the Word of God, and to set up for himself the part he desires to regard as the Word of God. One may, with equal justice, throw it all aside. The infidel is on equal footing with every such person. We believe the Bible to be the Word

of God, true, written by man, but written by men who were moved to write and guided in what they wrote by God the Holy Ghost.

But what is the evidence that the Bible is the Word of God and different from other books? Some years ago I attended the Breakfast Association in Philadelphia, a place where the bums and down-and-outers met on Sunday morning in a large old church building and where they received a large ham sandwich and a tincup full of hot coffee, and then listened to an address afterwards. The man who addressed them that morning measured something over six feet tall, but was as slender as a pole. He gave the story of his life, how he was now but a shadow of his former strong, powerful physical self. In his youth he had started on the wrong path, and for crime had spent five years in the penitentiary of Pennsylvania. His experience there only embittered him, and his association with other criminals confirmed his purpose. Soon after he had completed his sentence, he was arrested for another crime in Ohio, and committed to the penitentiary of Ohio for a term of five years where his soul was still more embittered. Having finished his second term, he was soon at crime again and served five years in the state penitentiary of Kentucky. Each service only made him a more determined criminal. Soon after his liberty from the third state prison, he was in crime again and served five years in the state penitentiary of Indiana. And when he had finished this he drifted to New York, was arrested and sentenced to a term of two years in that state. He said by this time he had become an habitual criminal; that he had no hope of anything. If it had been in his power, he would have destroyed the Government. He hated everybody and everything that was good. He would have taken the life of any guard for a chance of freedom; he was so bad that he was not permitted to have a cell mate. One day someone gave him a little book, and with much idle time, he fell to reading it. It was a little Bible. He read there of the wickedness of the human heart, that it was deceitful above all things and desperately wicked. It measured the character of his own heart exactly. He read on that God was merciful and that He had sent His only beloved Son into the world to save poor, fallen, distressed man. Nothing had ever been able to save him. He read there, "though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool," and for the first time in his criminal life there was a little ray of hope. He read on, "Come unto me, all ye that labor and are heavy laden," and his heart was touched, and with the power of the Spirit of God he turned from darkness to light and from the power of Satan unto God. He declared how he had given up dishonesty for things honest, impurity for things pure, falsehood for the truth and the things of sin for righteousness. He had read many other books in his prison experience, but not one

had touched him. It was the Bible alone that had reached his soul and brought into his life the very qualities of God. How can such a transformation be explained except that the Bible is God's Word?

8. WE BELIEVE THE BIBLE TO BE GOD'S WORD BECAUSE IT DEVELOPS A DIVINE CALMNESS IN THE GREATEST TRAGEDIES OF LIFE.

Just one example out of many, many instances of a long pastorate. In a certain home there was a little boy six and one-half years old, the only child. On a Saturday noon he went out to play with his little associates until his father should arrive. As he dodged around an automobile, a passing car struck him. In thirty minutes the little, active, abounding life had ceased. I called soon after at the home, expecting to find the young parents almost prostrate. The father met me at the door and with trembling voice told me his little boy was gone, and as I went in, the mother met me, true, with tears in her eyes, but to say, "Our preacher boy is gone." Instead of an unrestrained outpouring of sorrow, there was a divine calmness that is never found except where the Word of God abides in the human heart. And as they took their farewell look the day he was laid away, they turned from his little casket abiding in the faith which they had found in the precious Book. No other volume in all this world can produce such peace. *It is God's Word.*

9. FURTHER PROOF THAT IT IS GOD'S WORD IS INDICATED BY THOSE WHO BELIEVE IT AND THOSE WHO DO NOT BELIEVE IT.

All men and women fall into one of two classes regarding the Bible, those who believe it to be the Word of God and a Book of facts, and those who do not. It is worth special consideration to note who are in each class. Those who acknowledge it to be the Word of God and a Book of facts include every spiritual leader of the world, as Martin Luther, John Calvin, John Knox, John and Charles Wesley and others of their class. It includes every great evangelist — Moody, J. Wilbur Chapman, Sunday, and everyone who has preceded them. It includes every outstanding spiritual leader in the pulpits of the world. There is not one outstanding spiritual power in the pulpits of the world who questions it to be the Word of God and the Book of facts. Every outstanding Christian layman in every community believes it to be the Word of God and the Book of facts.

Those who do not believe it to be the Word of God and the Book of facts include the following: The Bolshevik, communist, anarchist, safe-blowers, hold-ups, gunmen of all sorts, prostitutes, drunkards, gamblers, adulterers, robbers, bootleggers, dope peddlers, dope fiends, publishers and readers of obscene literature, the black-hand gang, deserters of families, vamps, home wreck-

ers, robbers of widows and orphans, the bigamists, the divorced who remarry contrary to Matth. 5:32 and 19:9, prize fighters, murderers, destroyers of unborn life, those wise in their own conceits, puffed up with a little knowledge, the disbelieving parrot folks who repeat what they have heard, some specialists in science who have given no serious attention to religion, and those with head knowledge only in Bible study, and do not know that "the things of God are spiritually discerned."

There is not one of the latter class who will not become a changed individual for an infinitely better life if he truly accepts it to be the Word of God and a Book of facts. What a tribute to the Book. It takes it out of the field of all other books, and the only explanation is that it has a different spirit, that it breathes a different life, that it is not begotten of men, but that its author is God. This accounts for its twenty-eight hundred years' survival of the bitterest enemies that ever sought to destroy anything in this world. This is the power of the prophecy of Jesus, Matth. 5:18: "One jot or one tittle shall in no wise pass from the law, till all be fulfilled."

There is no such other book.

LECTURE II

THE WORLD'S GREATEST LAW—FIRST THINGS FIRST—THE FIRST COMMANDMENT

A wild world. The foundation of all righteous law. The Ten Commandments, the world's greatest Law. The First Commandment—why necessary? When God is first. The supernatural promise.

INTRODUCTION.

The place and necessity of LAW for human existence.

The incident of Monday, April 9th 1928, at Fifth Avenue and Grant Street, Pittsburg, Pennsylvania.

The Ten Commandments. What to be gained by special study.

I. WHY THIS TITLE: THE WORLD'S GREATEST LAW.

1. BECAUSE OF ITS AUTHOR.

A. Who its Author was.

- a. The general opinion.
- b. The statement of Scripture, Exodus 31:18.

B. The proof that God and not Moses was the Author.

- a. The religion of Egypt, where Moses was born and grew up, had all kinds of objects of worship. The collection of "sacred objects" in the present museum in Cairo.

The influence of Egypt's religion indicated when Aaron, Moses' brother, made the golden calf for Israel to worship.

Is it reasonable to suppose that Moses, who grew up in this environment, could by himself, ever have produced such a document, which sets forth one God only, and forbids the worship of all the things they had been accustomed to? Ans.....

2. BECAUSE IT PRESCRIBES THE ONE PERFECT ADJUSTMENT OF HUMAN LIFE.

A. What every life in every race lived to it becomes.

- a. A.....life; The.....life; The.....life.

3. BECAUSE IT IS PERMANENT.

A. The symbolical character of the first manuscript.

- a. Written on..... Exodus 31:18.

B. The testimony of twenty-eight centuries.

- a. The most withering and reducing test to which anything can be subjected.

C. The testimony of Jesus Christ.

- a. Matthew 5:18: Till heaven and earth pass, one jot or tittle shall in.....wise pass from the law.

II. THE FIRST COMMANDMENT. (Repeat it).

1. THE JUSTICE OF SUCH A COMMANDMENT.

- A. Who God is that demands such solitary worship and first place.
 - a. As revealed by His Works.
 - b. As revealed in His Word. Exodus 3:14.

2. WHY SUCH A COMMANDMENT WAS AND IS NECESSARY.

- A. Because of man's natural delirium about deity.
 - a. Estimated gods in India.
- B. Because of the powerful influence of temporal interests blinding us to the greater interests of our greater self.

3. WHY WE SHOULD OBEY THIS COMMANDMENT.

- A. Because of man's relation to God as set forth in the Sermon at Athens. Acts 17:28.
 - a. We have our.....from Him.
 - b. We have all our.....from Him.
 - c. We have our.....from Him.
 - d. The wonderful privilege of our existence.
Did you ever wish you were dead?
- B. Because of the Power of a high ideal.
 - a. The results of human efforts in improvement.
Lifting self by boot straps.
 - b. Hitching a life with God.

4. THE MEASURE OF THIS COMMANDMENT.

- A. Martin Luther's definition: Catechism.
 - a. Fear defined.
 - b. When to fear Him first.
 - (a) In.....
 - (b) In.....
 - (c) In.....
 - c. Where to love Him first.
 - (a) In.....
 - (b) In.....
 - (c) In.....
 - (d) In.....
 - d. Why to trust Him first.
 - (a) Because He is
 - (b) Because He is
 - (c) Because He is
 - e. How then to fear, love and trust God.
 - (a)

3. THE SUPERNATURAL PROMISE OF THIS COMMANDMENT.

- A. The inevitable law of nature.
- B. This mighty law suspended here.

LECTURE II

THE WORLD'S GREATEST LAW—FIRST THINGS FIRST—THE FIRST COMMANDMENT

A wild world. The foundation of all righteous law. The Ten Commandments, the world's greatest law. The First Commandment—why necessary? When God is first. The supernatural promise.

What a wild world this would be without law; where every person did as he pleased. It would be an impossible existence. Law is an indispensable requirement for any civilization. There is one building in every county-seat that stands for the administration of law. It was such a building that was erected in Pittsburgh, Pennsylvania, where, on the 9th day of April, 1918, the officials of that county unveiled a bronze tablet containing the principles upon which all righteous law is founded and which should indicate the administration of all laws within the great temple of justice. You may wonder what those principles were. That tablet contained the Ten Commandments. One may ask what profit may be derived from spending time upon the Ten Commandments. Aren't they sufficiently plain that everyone may understand them by simply reading them over? Are they not "Thou shalt" and "Thou shalt not" in plainest language? Such an estimate of them may be likened to one driving along the street who can say something about every house without stopping at any one. Every house has its doors, its floors, windows, a table, some place to cook and eat and sleep. But not until one has actually entered a house does he know what it contains. The Ten Commandments are like ten great mansions, full of the most surprising and wonderful gems and truths, and not until one has entered into the study of them does he begin to know the treasures which they possess for human life.

I. WHY THIS TITLE: THE WORLD'S GREATEST LAW.

1. BECAUSE OF THEIR AUTHOR.

We have styled the Ten Commandments the world's greatest law because of their Author.

The general opinion is that Moses wrote the Ten Commandments, but Moses states in Exodus, the 31st chapter and the 18th verse, that God gave the Commandments to him on two tables of testimony, tables of stone, written with the finger of God. Of nothing else in all the Bible is it said that it was written by the finger of God. The record of all the rest is, "Holy men of old wrote as they were moved by the Holy Ghost."

But could not Moses have been the author? Moses, as you remember, was born and grew up in Egypt. The religion of Egypt included the worship of all kinds of objects and creatures. In the present museum in Cairo there is a room in which I spent the larger part of a forenoon, which is filled with a collection of the sacred objects worshipped in Egypt in the days of Moses and the Israelites. The influence of that ancient religion with its multitude of objects and creatures of worship is indicated when Aaron, Moses' brother, thinking that some misfortune had befallen Moses when he had gone into Mount Sinai, made a golden calf after the worship of Egypt from which they had come, and the people fell down and worshipped it. It is not reasonable to suppose that Moses, who grew up in this same environment, where all kinds of creatures and objects were worshipped, could by himself ever have produced such a document which sets forth one God only and forbids the worship of all the things he had been accustomed to.

2. BECAUSE THEY PRESCRIBE THE ONE PERFECT ADJUSTMENT OF HUMAN LIFE.

The Ten Commandments constitute the world's greatest law because they prescribe the one perfect adjustment of human life. Every life in every race of the world that tunes itself to the Ten Commandments becomes a better life, the best life and the happiest life that can be lived.

3. BECAUSE THEY ARE PERMANENT.

They constitute the world's greatest law because of their permanency. The very stone upon which they were written indicated their durability. Thirty-five hundred years of time, the most withering and reducing test to which anything can be subjected, has not detracted from their lustre. They are still the basis of all that is right and just. They constitute the world's greatest law.

II. THE FIRST OF THESE COMMANDMENTS:

"I am the Lord, thy God, thou shalt have no other gods before me," etc.

1. THE JUSTICE OF SUCH A COMMANDMENT.

What is the justice of such a command? Who is God that demands such solitary worship and first place? In the question, "how does God make Himself known to you?" the answer is, partly by His works, mainly by His Word.

Three thousand years ago the Psalmist said, "The heavens declare the glory of God, the firmament sheweth His handiwork, day unto day uttereth speech and night unto night sheweth knowledge." Not until these later days have we begun to realize the meaning of those words. That our earth should travel

around its sun, completing its journey of many millions of miles on the second of time, is wonderful. That Neptune, 2,793,409,769 miles from the sun, should travel its circuit of many billions of miles around the sun and complete its circuit on the thousandth part of a second of time is marvelous beyond expression. That there are groups of stars so distant that their light traveling at the incomprehensible speed of 186,000 miles a second, would require 10,000,000 years to reach us, is bewildering. Something of the hosts of heaven and their wonderful order may be realized when we understand that out in the vast expanse beyond us there are unnumbered millions of suns, perhaps many thousands of times greater than our sun, around each of which hundreds of millions of other stars are revolving, and each and every one moving in its orbit on the thousandth part of a second of time. How is all this, and how did it all come about? An infinite God alone is the explanation. It is this infinite God who demands such solitary worship and first place. Could He have any other? No wonder He revealed Himself unto Moses as "I AM THAT I AM."

2. WHY WAS AND IS SUCH A COMMANDMENT NECESSARY?

Almost as inexplicable as God's greatness has been men's delirium about deity. It is estimated that in India alone there are something like 330,000,000 gods, and no less inexplicable is the powerful influence of temporal interests that blind man today to the greater concerns of his greater self.

3. WHY SHOULD THIS COMMANDMENT BE OBEYED?

The reason for obedience to this Commandment is found in man's relation to God as stated by that matchless preacher Paul, at the conclusion of his sermon at Mars' Hill, Acts 17:28: "In Him we live and move and have our being."

Obedience to this Commandment is valuable because of the power of a high ideal. Mankind has ever been striving to help itself, but with all its efforts it has made no greater progress of lifting itself out of its distress than the man who would lift himself to a ceiling by pulling on his boot straps. It is only when we hitch our life to God that we may hope for higher things.

4. THE MEASURE OF THIS COMMANDMENT.

Concerning the measure of this Commandment, the Catechism states "we are to fear, love and trust God above all things." Fear does not mean to be afraid, but to regard, to esteem, to venerate. We should fear God above all things in our thoughts, for all sins begin in thinking. The man who shall ascend into the hill of the Lord, according to the Psalmist, is the man with clean hands and a pure heart. We should fear God above all things in words, for words are the crystallization of thoughts, and by words evil thoughts are communicated to others. We should fear God

above all things in deed, for it is in the deeds of life that we are wrecked and that we ruin others.

We should love God first in business. There are many evil forces at work in business, but honesty is the best policy, however dark the path through which it may lead. A young acquaintance of mine said to me as he passed out of the door of the church one evening, "I guess I have lost my job." He was the bookkeeper in one of America's great corporations. The manager of the branch factory in which he was the bookkeeper came to him one day and asked him to change certain figures, for he was 40,000 pounds short in a certain article. The bookkeeper refused to do it. The manager said, "I assume the responsibility, and as my employee, you do what I tell you." The young man declined. The manager told him to go over to the window and look out and stay there until he would tell him to return. He declined to do so. The manager told him to leave the office for a while. He refused to leave. Then the manager said, "I'll change the figures while you are here," and the young man laid his hand upon the book and told his superior that he dare not touch those books. The manager then returned to the factory. A few days later the young man left the office for a few minutes to get a lunch, and when he returned, discovered one of the books was not in the exact position in which he had left it. He turned to a certain page and discovered the figures had been changed. He closed the books, put them in the safe, turned the combination, went to the telegraph office and wired headquarters in New York, "Send auditor immediately, trouble." Well might the young man feel that he had lost his job, for who could defy his manager and still hope to retain his position. The only consolation that he had was that he had done right. When the auditor came, he met him. He related what had taken place. He opened the book to the page where the change had been made. The book showed evidence of change. The factory was checked up. The 40,000 pounds shortage was detected, and instead of the young man being fired, a report was made of his fidelity to his duty, and he was at once transferred from a common bookkeeper to traveling auditor for that great corporation, for they said, "A young man who is willing to lose his job rather than do wrong, is the kind of a young man this corporation is looking for." Everyone is tempted again and again to do wrong in the business world. There is but one stand that is safe. God and His Word are right and righteousness must be first.

Love Him first in your pleasures. So much of pleasure and entertainment of this day has the vulgar in it, and is exceedingly harmful to the higher things of life, and not only is so much of pleasure of that character, but there seems to be so little conscience in engaging in it. It is no wonder there is such moral wreckage everywhere. Love God first in your pleasures and be spared the sorrows that trail the course of sin.

Love God first in your vitally personal interests. A young lady stopped after class to ask for counsel. She stated that she was engaged to a young man whom she loved very genuinely. She had told him of her attendance upon my class of religious instructions. Like many, he was bitterly prejudiced against the church and everything connected therewith, and gave vent to the bitterness of his heart towards the church. The conversation concluded with his declaration that unless she ceased attending the course of instruction, their engagement would be broken. The counsel she sought was what to do. She saw her prospects and hopes and affections all about to be wrecked. What was to be done? The answer given was, "What does this Commandment say? What place is God to have?" She knew its claim. In a week she returned to say that she had settled the matter, that she had decided to put God first, let come what would. It was not long until that young man began to be afraid lest this young woman would "ditch him" instead of he "ditching her." He began to realize that she was the best girl he had ever known, for a girl who would be true to God at the cost of her own future home was a girl that could be trusted, and he adored her in a new way. The end of it all was that she finished her instructions and became a Christian, and the young man himself the next year took the instructions and became a Christian.

There are many instances where men and women are confronted with similar circumstances. To all such, we would urge, "Love God first in your most personal concerns." He who sacrifices God sacrifices the most precious there is and loses in the end.

Then we are to trust Him first and above all things, and well may every person trust Him above all things, for He is all wise. He never makes any mistakes. He is all-powerful and His purposes can never be thwarted. He is all love and will do that for us only which is for our good.

Well may we fear, love and trust God above all things. Let Him be first in everything.

3. THE SUPERNATURAL PROMISE OF THIS COMMANDMENT.

There is no law in nature more rigidly fixed than "Whatsoever a man soweth that shall he also reap." It is equally true in the moral world. It is reaffirmed at the close of this Commandment in the words, "Visiting the iniquities of the fathers upon the children unto the third and fourth generations of them that hate me." But then follows a supernatural promise, "Showing mercy unto thousands of them that love me and keep my Commandments." What a promise! What a mercy! What a consolation to know that we may be freed from the sins of our ancestors.

Thanks be to God for His unspeakable gift.

LECTURE III

THE SECOND COMMANDMENT

Human wrecks. Always night. A sin more wicked than murder committed daily by thousands, some of whom you may know. Profanity and its results.

INTRODUCTION.

The human wrecks in life's way. How accounted for?

"Always night." What to do.

The logic and purpose of this Second Commandment.

It refers primarily to profanity.

I. THE HABIT OF SWEARING.

1. IS IT COMMON OR UNCOMMON?

2. DID YOU EVER HEAR A CHRISTIAN SWEAR?

II. THE SIN OF SWEARING.

1. WHICH IS WORSE—TO KILL A MAN OR TO SWEAR?

A. How many tables of the Commandments were there?

B. What does the first table set forth?

C. What does the second table set forth?

D. Which is more wicked, to violate our relation to God or to man?

E. Which in reality is worse, to swear or to kill a man?

III. THE RESULT OF SWEARING.

1. SOCIALLY.

A. Does swearing exalt one or belittle one in the eyes of respectable people.

B. What do you think of a girl or a woman who swears?

C. It is valuable for business success?

D. Is it justifiable in patriotic expressions?

2. RELIGIOUSLY.

A. Does it increase or destroy reverence for God?

B. Does it increase or destroy obedience to God?

D. Does it increase or destroy worship of God?

E. Does it increase or destroy your chances for eternal life?

F. Can you be a Christian and swear?

3. WHAT THEN IS THE REWARD FOR SO WICKED A HABIT AS SWEARING?

IV. THE CAUSE OF THIS FEARFULLY WICKED HABIT.

1. ANSWERED BY THE QUESTIONS:

A. Why do women swear?

B. Why do men swear?

V. THE PENALTY FOR PROFANITY.

1. ACCORDING TO THE COMMANDMENT. THE MARKER AT RAMSGATE, ENGLAND.

LECTURE III

THE SECOND COMMANDMENT

Human wrecks. Always night. A sin more wicked than murder committed daily by thousands, some of whom you may know. Profanity and its results.

Who has not seen or known of a human wreck? Life's way is full of them. Men and women that were once honorable and influential are in disrepute, disgrace and shame. How distressing and pitiful their condition. How did it come about? The diagnosis is clear. They did not know, or if they once did know, forgot God's place in life which is so clearly set forth in the First Commandment. They did not fear God above all things in their thoughts, words and deeds. They did not love Him above business or pleasure or personal interests. They did not trust Him, although He is all wise and all powerful and all love. If they had feared, loved and trusted God above all things, not one of them would be a wreck.

"Always night." One Sunday afternoon, as I was coming out of a public institution, my attention was directed to a young woman whom I had known for some time. Knowing that her eyesight had been impaired, I inquired if she was any better. She told me that she had completely lost her sight, that she could not tell the day from the night, that when she came into consciousness, she did not know whether it was two o'clock in the morning or six o'clock in the morning, or whether it might be nine o'clock at night. She never knew when a day began or when a day ended. It was "always night." Everything had been done that skill could suggest, but it was "always night." How heavily that weighs upon my soul, but there is one thing worse than "always night." It is for one to come to that last hour of life and be compelled to look out into that immeasurable future called eternity and not only see night, but eternal night. What a prospect! Men may have failed to put light into the mind of that young woman, but God has not failed to offer light and life and immortality to every soul that will put Him first. God forbid that anyone who hears this message should have to spend an eternity in "always night." It is this God who delivers every soul from that eternal despair, that will be first, and the God who has created all things and who upholds them by His infinite wisdom and might that will be first. How becoming, therefore, that man should be told that the Name of God must be forever sacred. How strange that man should not feel its

sacredness, and like the ancient devout Jew, almost fear to mention His Name with his unhallowed lips. But what a perversion exists.

This Second Commandment refers primarily to profanity.

I. CONCERNING THE HABIT OF SWEARING.

Year after year I have asked my classes whether swearing is common or uncommon, and without a single exception they have answered unanimously "common." The answer has not been so unanimous to the question whether they have ever heard a Christian swear. This answer is usually about equally divided between "yes" and "no."

II. CONCERNING THE SIN OF SWEARING.

In answer to the question, "Which is worse, to kill a man or to swear?" the almost unanimous answer at first is, "to kill a man." An analysis, however, of the Second and Fifth Commandments compels one to change his view. In the 31st chapter of Exodus and the 18th verse, we are told that God gave the Ten Commandments to Moses on two tables of stone. It is generally accepted that the first table sets forth our duties to God and the second table sets forth our duties to man. The Second Commandment belongs to the first table and the Fifth Commandment belongs to the second table. It must be admitted that our duty to God is greater than our duty to man, and likewise that the violation of our duties to God is greater than our violation of any duty to man; that the direct sin against God is greater than a direct sin against man. It is therefore more wicked to swear than it is to kill a man. One is likely to recoil from such a conclusion, and to question a logic which drives him to such a drastic conclusion, but when one meditates upon the character of Jehovah God, the wonderful Creator and Preserver of all things, the Lord God omnipotent, without beginning and without end, infinitely great in every quality, he will realize how supremely wicked it is to take that sacred name in common and debasing use. It is almost unbelievable that an intelligent being could be so wicked, and yet it is common. It is certain that one cannot be a Christian and be profane.

III. THE RESULT OF SWEARING.

A thing so supremely wicked as swearing must have some attractive returns or why should it be so general. One looks in vain, however, for those returns. In the eyes of respectable people, swearing belittles one. The girl or the woman who swears drops in the estimation of everyone. The successful business man is not indifferent to the profanity of his employees. It detracts from the convincing character of any address. Religiously it has no standing. It destroys a reverence for God, de-

stroys love for God, destroys obedience to God. It destroys worship of God, destroys one's chance of eternal life. There is not one creditable thing that can be said in favor of swearing. There is not one return that it brings.

IV. THE CAUSE OF THIS FEARFULLY WICKED HABIT.

What then is the cause for this fearfully wicked habit? Why do men and women take the Name of the Infinite One in such a debasing and unworthy manner? There is but one answer, Satan, the devil, that old enemy of God and man, inspires it all, and there is no sin which man commits for which he receives so little as this enormously wicked sin of swearing.

V. THE PENALTY FOR PROFANITY.

1. THE COMMANDMENT.

"Penalty for profanity!" How many times have you heard the penalty for profanity emphasized? And yet there is a penalty mentioned right in the Commandment: "For the Lord will not hold him guiltless that taketh His name in vain." Near Ramsgate, a seaside resort in England, there is a "marker" which bears this warning inscription: "Reader, prepare for eternity. A boy was struck dead here when in the act of swearing." Whatever interpretation one may give to the startling incident here referred to, it emphasizes the penalty for profanity which is specifically included in this Second Commandment, but which is seldom referred to. There was a time, however, when profanity was not regarded so lightly. The old Levitical Law (Leviticus 24:14) directed the following concerning a profane person: "Bring forth him that hath cursed without the camp, and let all that heard him lay their hands upon his head, and let all the congregation stone him." Does that seem to be severe? Not when you consider the magnitude of the sin of swearing. God would most assuredly never pass by so great a sin. Let every person who swears understand that he will have to reckon with God whom he has profaned. "For the Lord will not hold him guiltless that taketh His name in vain."

LECTURE IV THE THIRD COMMANDMENT

Life not to be a lazy existence. Ease a handicap. Your opportunity for success. How to find your place. The human body the masterpiece of creation. Broken bodies, how accounted for. How the first day of the week came to be observed instead of the seventh.

INTRODUCTION.

What we usually think this Commandment enjoins.
What it actually decrees.

I. THE COMMAND TO WORK.

It specifies six times as much work as rest.

1. THE PLACE OF WORK IN LIFE.

A. In the beginning of the world.

- a. It was a part of.....Genesis 2:15 and 3:19...

B. In the estimate of many.

- a. The general answer to the question, "Are those fortunate or unfortunate who do not have to work?"

C. In the establishment of character.

- a. The usual effect of "abundance" on lives.

- (a) In conduct: Kind or haughty? Selfish or unselfish? Pure or impure? The idle brain is the.....workshop.
- (b) In qualities: Strong or commonplace? Industrious or slothful? Three generations from.....to.....
- (c) The handicap to those who have "abundance"—an almost insurmountable indisposition to work.
- (d) Never envy those who do not have to work. They are the unfortunate folks.

- b. The discipline of work.

- (a) In conduct: It calls out the best as a necessity for accomplishment, and employs energy that must express itself, if not in honorable ways, then in dishonorable.
- (b) In qualities: It sharpens the abilities and develops the sturdy spirit in life.

D. In accomplishment.

- a. A short and easy road longed for.
- b. A fact to be remembered, "No excellence without GREAT"
- c. Longfellow's statement, "The heights of great men," etc.

2. WHERE TO FIND YOUR WORK IN LIFE.

- A. Dr. Russel Conwell's \$4,360,000 Lecture on "Acres of Diamonds." The story of Ali Hafed.

3. HOW TO FIND YOUR RIGHT WORK IN LIFE.

A. Three chief considerations.

- a.
- b.
- c.

4. THE MAN WHO WILL NOT WORK. 2 Thes. 3:10.

II. THE COMMAND TO REST.

1. GOD'S COMMANDS AND MAN'S WELFARE.

- A. The commands of God are not purposeless, but are based upon man's mental, physical, moral and spiritual welfare.

2. THE PLACE OF REST IN LIFE.

- A. The human body is not equal to continuous exhaustion, nor intended for it.

- a. Its sublime structure.
 - (a) The.....nerves.
 - (b) Its.....laboratory.
 - (c) Its mysterious equipment, the finest piece of work in creation.
- b. The human body has a limited endurance.
 - (a) Examples of broken lives everywhere, and contributing causes; not work only.
 - (b) The scientific explanation of exhaustion that takes place. The Diagram.
- c. The folly of disregarding this established fact.
 - (a) What is the pleasure of a broken life. The story of the young wood-cutter and the wealthy man.
 - (b) We cannot afford to be indifferent to our bodies' welfare.

B. The care required to preserve this body.

- a. The diagram of Dr. Haegler, of Switzerland, showing by a scientific test what rest does.
- b. The scientific tests by Dr. E. G. Martin, of the Harvard Medical School, showing the declines of sensitiveness during the week and the necessity of a period of rest longer than a single night.
- c. The war experience in England at the beginning of the "World War," when she worked her people every day, and her change of policy to six days work and one rest.
- d. The statement of some large eastern manufacturers concerning the difference between work of Monday and Saturday.
- e. The effect of constant work, and work and rest, in animals.

This wonderful, complex, intricate, delicate, masterpiece of this world's creation, cries out for relaxation and rest; and cannot go on successfully without it. And he who will not heed it, must sooner or later pay the price in suffering and tears.

3. THE DAY OF REST APPOINTED AND ORDERED.

A. How it should be observed.

- a. It should be observed for man's greatest benefit. The real measure of life is not merely physical or mental. Examples: The greatest in life is physical and mental, that is moral and spiritual. The Day of Rest should be used for this end.

- b. It should be observed according to the purpose of that which has established it and saved it to mankind—the Church. No Church, no Sunday. Sunday is Religion's Day for mankind. Religion's Day should be observed in Religion's way. It is wicked to use Religion's Day in our own way.
 - c. It should be observed as its Author intended.
 - (a) Remember the Sabbath Day to keep it HOLY.
 - (b) Keeping it Holy defined.
 - (c) The misrepresentation of Mark 2:27: "The Sabbath was made for man." The buzz.....was also made for man, but to be used as its manufacturer intended, and not to fingers.
 - B. Its enemies.
 - a. All who disregard its holy purpose are its enemies. The Third Commandment, taught by the Church, is alone responsible for a Rest Day. There is no regular Rest Day, so indispensable to human life, where this Commandment has not been taught. Everyone therefore who willingly or wilfully disregards keeping it in the manner the Commandment prescribes, is its enemy.
 - C. The exceedingly jealous concern we should all have for the Rest Day.
 - a. If this Day is perverted to personal ways, the whole blessing of the Day is destroyed. A personal and a national calamity follows.
4. WHY WE KEEP THE FIRST DAY OF THE WEEK, SUNDAY, INSTEAD OF THE SEVENTH DAY, SATURDAY.

LECTURE IV

THE THIRD COMMANDMENT

Life not to be a lazy existence. Ease a handicap. Your opportunity for success. How to find your place. The human body the masterpiece of creation. Broken bodies, how accounted for. How the first day of the week came to be observed instead of the seventh.

The Commandments as a whole have been likened unto ten great mansions. The Third Commandment may therefore be properly called a "duplex," for it has a great double truth. It is customary to think of the Third Commandment as referring alone to the Sabbath day, but the first "shalt" in the Commandment is about another subject. "Six days shalt thou work." The Commandment therefore has to do with work days as well as the rest day.

I. CONCERNING THE COMMAND TO WORK.

This Commandment specifies six times as much work as rest. "Six days shalt thou work."

1. THE PLACE OF WORK IN LIFE.

It is customary to think of those who do not have to work as being the fortunate ones in life, but work had a specific place in the very beginning of man's existence. When God put Adam into the Garden of Eden, He commanded him to take care of it. He was not to have a lazy existence. And after Adam had transgressed God told him that in the sweat of his brow he should eat his bread all the days of his life. Ease has never been favorable to the higher things of life. There are many exceptions, but the tendency among those who live a life of ease is not kindness but haughtiness, not sacrifice but selfishness, not purity but impurity. So true is this that there is a common saying, "The idle brain is the devil's workshop." Ease is not favorable for the development of the greater qualities. The strong and the industrious are seldom from homes of ease.

Those who live in ease have an almost unsurmountable indisposition to work. There is a saying that there are but three generations from shirt sleeves to shirt sleeves. Never envy those who do not have to work. They are not the fortunate folks. It is work that calls out the best in every boy and girl and man and woman and makes for accomplishment. It calls for the employment of that abounding energy of life that must express itself, if not in honorable ways, then in dishonorable ways. It is work that sharpens the abilities and develops the sturdy spirit

in life. There is no short and easy road to success. There is "no excellence without great labor," and emphasis should be placed upon *great*. Longfellow has beautifully expressed it: "The heights of great men reached and kept were not attained by sudden flight, but they, while their companions slept, were toiling upward in the night."

Work is not a burden. Work is God's plan, in which we live the best, the noblest and happiest life.

2. WHERE TO FIND YOUR WORK IN LIFE.

Dr. Russel Conwell has a lecture for which he has received \$4,360,000.00. It is built about the interesting story of Ali Hafed, who lived in Arabia. A priest came to visit Ali Hafed and their conversation centered about diamonds. The priest, who knew something about them, told Ali Hafed of their brilliance and beauty and value. Ali Hafed wondered where they were found and was told that they were usually discovered among white sands. The priest left, but the story of diamonds was fixed in the mind of Ali Hafed. It possessed him. He could think of nothing but diamonds and resolved at last to sell his place, take his wife back to her old home and start out in search of diamonds. The end of Ali Hafed was learned from a note that was found in a bottle on the sea shore. It related the disappointments of Ali Hafed, how he had spent everything he had, worn himself out in search of diamonds, to be rewarded with only disappointment. In his discouragement he said, "I shall throw myself into the sea and end my troubles."

We return to the place that was once owned by Ali Hafed. The priest who had visited the former owner visited the new possessor, and as they were chatting and the afternoon sun shone in the window on the mantle, the priest exclaimed, "A diamond." The owner protested, but the priest was certain and asked where the stone had been found. The owner replied, "Down where I water the horses, where a spring bubbles out of the earth and over white sand." They hurried to the place and found other diamonds. This became the famous diamond bed of Golconda, and the owner was made immensely rich.

Ali Hafed had once possessed the most prolific diamond bed of the world but threw it aside and roamed the world to find what he had left behind.

Your work is where you are. Your success and achievement the place where you live, with few exceptions. You will be better off to cultivate the opportunities by your own side and at hand.

3. HOW TO FIND THE RIGHT WORK IN LIFE.

No more serious question concerns a young life than to find the work that he should follow in a lifetime.

First in the determination of this important question is your inclination. This is a God-given signal to the end for which you are fitted. However, it is not the final element. Along with this inclination must go the question of ability. One, however, may have an inclination and an ability and yet not be able to fill the place in life he desires. Opportunity is the third factor. One may have an inclination and the ability or equipment to fill a place in life, but have no opportunity. One must, therefore, determine what opportunities there are, and considering those opportunities analyze his inclination and ability, and when one finds his or her place in life from his inclination, ability and opportunity, he will have chosen that place of life in which he serves the best and happiest.

II. THE COMMAND TO REST.

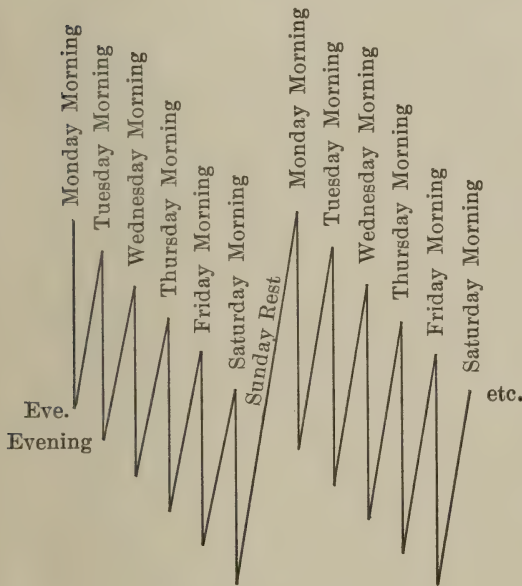
The second decree in this Commandment is that man shall rest. And there is no idle word with God. When He said, "but the seventh is the Sabbath (rest) of the Lord thy God, in it thou shalt do no work," etc., God planned for man's welfare.

1. GOD'S COMMAND AND MAN'S WELFARE.

There is indeed no excellence without great labor; and labor is essential to happiness; and work is God's requirement. But there must also be rest; the character of the human body requires it. We use the term "human body" for the entire human individual. What a marvelous piece of workmanship the human body is. There are millions of nerves so perfect and delicate and sensitive, and so near the surface that you cannot insert the finest and sharpest needle into the flesh without injuring many of them. They are all so marvelously connected and gathered together in such an amazingly constructed centers that every part of our body tingles with life and is in instant touch with the center of authority. There is no such other delicate, sensitive, intricate, complex, interwoven and intermingling organization in existence. And there is that laboratory in the human body which takes all the variety of foods which we put into it and extracts from them such properties as no other laboratory has ever been able to discover. It takes from them properties that it transforms into flesh and muscle and bone and sinew and nerve and corpuscles and liquids and color and even brain, and life itself. How little do we usually appreciate the chemical powers at work within our body. Greater, however, than this is that mysterious mental equipment by which we think and plan and recall, in which are stored the millions upon millions of things we see and hear, by which we move and order ourselves in life. It has heights and depths of sublimest qualities. And God has decreed that we shall preserve these precious endowments.

2. THE PLACE OF REST IN LIFE.

On every hand we see this marvelous piece of divine mechanism, the human body, broken, shattered, unstrung, undone, and why? We commonly say it has been overtaxed. The scientific explanation is that the course of living has been a continuous waste of energy without sufficient opportunity of restoration until the whole has become injured or disarranged. Dr. Haegler, a famous scientist of Switzerland, has shown by scientific test how that even under the ordinary course of life the waste of the day is not restored by the rest of a single night, and that unbroken work is certain to result disastrously in the course of time. What a folly for anyone to pursue such a course. What pleasure is there in life where the health and strength is gone?



Dr. Haegler's diagram with which he shows by a downward line the energy expended in a day's work, and by the upward line the restoration of a night's rest. The ordinary night's rest does not fully restore the day's waste. His scientific test showed that an extra day's rest is necessary to begin the second, third, etc., week, where he began the first week. To not observe this extra day's rest one finally runs down—is health-broken.

A young wood-cutter, poor, but strong in body and of normal mind, cutting wood for his living in the winter and within view of a beautiful mansion situated on a commanding slope, meditated upon the inequalities in life and entertained rebellious thoughts at what he called his sorry lot. One day a coachman stopped his prancing team and beautiful cutter in front of this mansion. The owner and his wife came out, dressed in their beautiful furs. The young wood-cutter's thoughts were more bitter than ever. The coachman drove away and after a while came out by the road where the young wood-cutter was work-

ing. The elegantly attired man in the sleigh, owner of the mansion and other large and prosperous industries, called the attention of his wife to the humble wood-cutter and said, "All my wealth I would gladly give for the health and strength of the young man sawing the wood." There is no possession in life's human experiences so valuable as your health and strength. Every care and consideration should, therefore, be given to the preservation of that priceless possession, health. Dr. Haegler's tests have proven that by the rest of the extra day and night, the energy and vitality are practically restored, and with rightful care the body and mind is at an equal ability each successive Monday morning.

A similar test has been made by Dr. E. G. Martin of the Harvard Medical School, who selected a group of medical students and by testing their reaction time, by means of electrical currents, gathered some very interesting facts. The tests were continued through a period of eight weeks, and they showed that the sensitiveness of the man was in every instance more acute on Monday, and that it sank steadily from day to day, reaching its lowest point on Saturday. Dr. Martin contends "that the repose of a single night following a day of toil does not afford complete restoration of the impaired nervous tissues." He further states that the longer period furnished by the Sunday rest gives, under ordinary conditions, the longer time needed for the expulsion of the accumulated fatigued products and the recovery of efficiency.

A similar experience is recorded when the world war broke out. England was faced by the stern necessity of increasing her factory output of munitions. Her very existence depended upon a sufficient quantity of war material. It was naturally assumed that the emergency could only be met by longer hours and by continuous work. After a time, the Minister of Munitions appointed a commission to inquire into the matter, and it was proved again, beyond a doubt, that they were not attaining the best results in either quality or quantity. As week after week went by without the usual period of rest, the men and women complained of being "fed up," and the production fell steadily. Desperate as the situation was, the plan of continuous employment was declared to be scientifically unsound and the order went out for six days work and one day rest. The heads of several large eastern manufacturing concerns have confirmed this same conclusion. They declare that the work on Saturday is not as good as the work on Monday, and that where continuous work is conducted, the best results are not obtained.

This wonderful, complex, intricate, delicate masterpiece of the world's creation cries out for relaxation and rest. It cannot go on successfully without it, and he who will not heed it must sooner or later pay the price in suffering and tears.

3. THE DAY OF REST APPOINTED AND ORDERED.

The Day of Rest is a necessity for the body's welfare. How then shall this Day of Rest be observed for its greatest benefit? The real measure of life is not merely physical or mental. If it was, the ideal of life would be the prize fighter, or in many instances the inmates of our penitentiaries, for some of the keenest men, mentally, are in the penitentiaries. The greatest in life is not merely the physical and mental, but the physical and mental that is moral and spiritual. The Day of Rest should, therefore, be used to this end. The manner in which it should be observed may properly be determined by that which has established and saved it to mankind, the church. If there had been no church, there would be no Sunday, no Day of Rest. The Day of Rest is strictly religion's day for mankind. Religion's day should, therefore, be observed in religion's way. It is as wicked to use religion's day in our own way as it is to use another's property for our own use, and many a man is serving time in the penitentiary for this latter crime.

A further indication of its observance is the purpose of its author. God is the author of the Day. He who made the marvelous body and knows it as no one on earth knows it, has ordered this day for the body's preservation and has told us in plainest language how it is to be observed: "Remember the Rest Day to keep it holy." Everyone with ordinary intelligence knows what that means. Everyone understands also that one thing that belongs to such an observance is a right relation to the Church of our God. You cannot separate a proper observance of God's Day of Rest for God's marvelously constructed body from God's divinely established church. Some who rebel against such an observance of the Day inquire, "Does not the Scripture say that the Sabbath was made for man?" thereby indicating that man may do with it what he pleases. We only have to answer that the buzz-saw was also made for man, but it is to be used as its manufacturer intended, and not to saw fingers. The Day of Rest is to be observed as its author intended, and not according to man's imperfect fancies.

All who disregard the holy purpose of the Day of Rest may rightly be called its enemies. The Third Commandment taught by the church is alone responsible for the Rest Day. There is no regular rest day, so indispensable to human life, where this Commandment has not been taught. Everyone, therefore, who willingly and wilfully disregards keeping it in the manner the Commandment describes, is its enemy. The preservation and observation of this Day should be of no little concern to everyone who is concerned about the physical, mental, moral and spiritual welfare of human life. If this day is perverted to personal ways, a personal and national calamity is sure to follow.

4. WHY THE FIRST DAY OF THE WEEK IS NOW OBSERVED INSTEAD OF THE SEVENTH.

Some will inquire whether the Christian world has not departed from the teaching of this Commandment in its observance of the first day of the week instead of the seventh. It should be understood, however, that this Commandment does not command, does not even direct the observance of the seventh day. The word Sabbath means rest and has no connection whatever with seventh. The command is, "Remember the Sabbath, or Rest Day, to keep it holy." The command is that we shall work six days and rest one. No one in the world knows whether the present Saturday was the original seventh day. The names of the week as we have them were not in existence in the beginning. Friday or Tuesday or any other day might have been the original seventh day. Therefore there can be no argument for observing the seventh day as the ancient and original day that might have been intended, even if the Commandment had directed to keep the seventh day. The command is to keep one day in seven. The Christian world observes the first day of the week as we now have the days named and arranged, because on this first day of the week the Lord Jesus rose from the dead. It is in His resurrection that we have the assurance of our salvation. The day, therefore, on which He rose is naturally an outstanding day in Christian consideration. But that is not the only reason we observe the first day of the week: it was on this first day of the week that our Lord frequently appeared to His disciples after His resurrection; it was also upon this first day of the week that the Holy Spirit was poured out upon the apostles, the day of Pentecost; it was on this first day of the week that Peter preached his great sermon, when 3,000 persons were converted; and this first day of the week when the Holy Spirit was poured out upon the disciples, is generally called the Birthday of the church; the first day of the week was kept by the apostles as the day of worship and since they were inspired by the Holy Spirit, they must have known their Lord's will.

In the beginning of his great book of the Revelation, the Apostle John tells us, "I was in the Spirit on the Lord's Day," and the Apostle Paul, writing to the members of the church at Corinth, said (1 Cor. 16:1), "Upon the first day of the week let each of you lay by him in store as God hath prospered him." It is evident, therefore, that the Christian church from its beginning observed the first day of the week as the Day of Rest and Worship. The change from the keeping of the seventh day to the first day was undoubtedly of divine purpose to distinguish the Christian religion from the Jewish religion, and to emphasize that the foundation of the Christian faith is Christ.

Remember the Rest Day to keep it holy.

LECTURE V

THE FOURTH COMMANDMENT

Why young folks are so frequently disappointed in marriage and how to hold each other's affections. The Will to Love and the Will to be Lovable. What the older women should teach the younger women. JEALOUSY: What it is; what it does; what to do with it. Parents-in-law. CHILDREN, what shall they be?

INTRODUCTION.

"You're out of date." "You're old-fashioned," Did you ever hear it? "A huff." Did you ever see it?

I. THE PERSONS MENTIONED IN THIS COMMANDMENT.

1. FATHER, MOTHER, CHILDREN. WHAT THESE COMPOSE.....
 - A. The Home is.....appointment.
 - a. God created man and woman, and created them to be Fathers and Mothers, and appointed children. Genesis 1:28.
 - B. Parenthood the fullest measure of life.
 - a. Man as a father.
 - b. Woman as a mother.
"Better to have loved and lost, than never to have loved at all."
 - C. Children life's greatest blessing.

II. THE HOME.

1. THE HUSBAND IN THE HOME.
 - A. Duties to his wife.
 - a. Indicated by what he asks a young lady to give up to become his wife, and what she does give up.
 - b. What he promises when he takes her to be his wife.
 - c. The same attention as when he won her. The frequent change. Before marriage, all smiles, courtesies, several evenings a week with her, and not at home at all afterward, etc.
 - d. The crime of cheating her out of fulfillment of promises.
 - e. She is entitled to his sole attention. The wickedness of smiling attention to some other girl who has done nothing, when the wife is at home, keeping the home, washing, mending his clothes, getting his meals, etc.
2. THE WIFE IN THE HOME.
 - A. It is what a girl should seek to be. The independence of girls by reason of commercial opportunity. But what about thirty years later.
 - B. Duties to a husband.
 - a. Not the opinion of some who say, "I've got 'em now; I can do as I please; I'll get out of them what I can."

- b. If you will hold his affection.
 - (a) It requires more ingenuity to hold a husband's respect and affection, than to win it.
 - (b) Exercise every one of the graces carefully observed in winning his respect and love.
 - (c) Avoid complaints, criticisms, fault-findings, nagging. A man doesn't take on the responsibilities and expenses of a home to have his life made like fleas make a dog's life—miserable.
 - (d) The pitiful situation too often. Shakespeare's statement: "Love to a man is a thing apart: 'tis woman's whole existence." When a husband's affection wanes or seems to wane, her whole being is on edge, and frequently seeks to regain it by demands. Reprisals. It never wins, but makes the situation worse.

3. MATERIAL REQUIREMENTS TO HAVE A HOME.

- A. How large a place it has today.
- B. The Bible statement, "A man's life consisteth not in the abundance of the things of this world," is applicable of the home.
- C. The joy when love greets the husband and love greets the wife.
- D. Let your beginning be within your means. Many homes are broken up on account of too elaborate a beginning.

4. JEALOUSY IN THE HOME.

- A. Its cause.
 - a. Sometimes a just cause.
 - b. Frequently due to a sensitive nature feeling inferior to another; therefore subject to unfavorable comparison, and a feeling of losing the respect and affection of the husband or wife.
- B. Its curse. It is a veritable hell.
- C. Its cure.
 - a. Open admission of the jealous spirit. It cannot stand the light of open acknowledgment.

5. EVERYBODY SECOND TO YOUR HOME.

- A. The difficulty of putting parents, who have been such a part in your life, second. But in your home, your husband is first; your wife is first. The Bible says, Ephesians 5:31: "For this cause," etc. The incident of Ruth. Ruth 1:16-17.

6. PERSONAL APPEARANCE IN THE HOME.

- A. The carelessness so often prevailing.
- B. Careless habits, manners, appearance, displeasing outside the home, are none the less repulsive at home.

7. CHILDREN AND THE HOME.

- A. The Divine Command. Genesis 1:28.
- B. Life's greatest blessing.
- C. There must be discipline.
 - a. Eli's neglect and sorry results. 1 Samuel 3:13.
 - b. Parents should, if at all possible, stand together, or discipline almost impossible.
Children before anything else.
Children are to honor parents.
Luther's explanation of the Fourth Commandment.

- a. Why honor, serve, obey and love them?
 - (a) Because you have your_____from them.
 - (b) Because no one loves you so well.
 - (c) Because they are wiser in experience.
- b. When to honor, serve, obey and love them.
 - (a) In your.....
 - (b) In their.....
 - (c) In their.....
- D. The promised blessing for obedience and why?
 - a. George Washington.
- E. Parents to be worthy of this honor, service, obedience and love.
 - a. The command to honor, calls for honor to be honored. Eph. 6:4.
- 8. THE "FAMILY CIRCLE" IN THE HOME.
 - A. The change that has taken place.
 - a. All pleasures sought elsewhere.
 - B. The result.
 - a. It is breaking up the sweetest associations and destroying "Home, Sweet Home."
 - b. Marital wreckage will be the result. It's here.
- 9. RELIGION IN THE HOME.
 - A. Home is God's appointment and establishing a home without attention to religion is like building a house without paying any attention to the plans.
 - B. A husband is a better, kinder, truer husband and father, as religion makes anybody.
 - C. A wife is a better, kinder, truer wife and mother, as religion makes anybody.
 - D. Children are better, kinder, truer children where religion is in the home.
 - a. What kind of a home are you making?

LECTURE V

THE FOURTH COMMANDMENT

Why young folks are so frequently disappointed in marriage and how to hold each other's affection. The Will to Love and the Will to be Lovable. What the older women should teach the younger women. JEALOUSY: What it is, what it does, what to do with it. Parents-in-law. CHILDREN, what shall they be?

"You are out of date," "You are old-fashioned." Did you ever hear it? "Huff," did you ever see it? Unhappy families—did you ever know of one? Because of these very conditions that seem to have existed from the beginning, the Lord God Almighty wrote down as one of the Ten Commandments, "Honor thy father and thy mother that it may be well with thee and that thou mayest live long in the earth."

I. THE PERSONS MENTIONED IN THIS COMMANDMENT.

The usual impression regarding this Fourth Commandment is that it refers primarily to children. A closer reading, however, discovers that there are three persons mentioned in the Commandment: father, mother and child. These three compose what we call the family.

God and not man is the author of the family. God created man and then created woman to be his helpmeet, and appointed children when He said (Genesis 1:28), "Be fruitful and multiply and replenish the earth." Parenthood is the fullest measure of life. No man has attained the fullest measure of mankind until he has looked into the eyes of one that is life of his life, and has felt that mysterious interest and love which his child calls forth. No woman has attained the fullest measure of womankind until she has looked into the eyes that reflect her own eyes and the life that reflects her own life, and has experienced that tender outgoing of soul that only her little babe can call forth. The child is life's greatest blessing. As Tennyson has written, "It is better to have loved and lost than never to have loved at all."

II. THE HOME.

There is no place like home, the right kind of a home. That a home may be the right kind of a home, right relations must exist between the husband and the wife and the children. There are specific duties that cannot be overlooked.

1. THE HUSBAND IN THE HOME—DUTIES TO HIS WIFE.

The duties of a husband to his wife may be indicated by what he asks a young lady to give up to become his wife and by what she actually gives up. The bride leaves her home which has sheltered her all her life time, and the love of parents which has always been tender and sacrificing. She probably leaves the accumulated comforts of their life time to take up her abode with someone who does not perhaps fully understand her, and to live under conditions altogether different than she has lived, and to get along in most cases with a much simpler equipment than she has been accustomed to. She even gives up her name and gives herself. It is no little surrender that she makes, and for this surrender she is entitled to tenderest care and consideration. His duty is further indicated by what he promises when he wins her, for every suitor holds an attractive future as a culmination of their courtship, and he who does not try to fulfill that promise is a cheat. The wife is surely entitled to something of the same attention which won her affection.

How frequent the change. Before marriage all smiles, courtesy, several evenings a week with her. Afterward the smile is often gone, the courtesy so often forgotten, and only few evenings at home. It ought not even to be necessary to say that the wife is entitled to her husbands' sole attention, but it must be mentioned, for so often there is smiling attention to some other girl who has done nothing, while the wife is at home keeping the home, washing, mending, preparing meals and endeavoring to make the best she can of what she has for the one who frequently may be even neglectful of her. It is difficult to find words that sufficiently express the baseness of such a husband. The wife is entitled to the undivided attention of her husband.

But the duties are not all on the one side: there are wifely duties as well.

2. THE WIFE IN THE HOME—DUTIES TO HER HUSBAND.

Wifely duties need to be emphasized in this day, for with the change in economic and political positions, we are confronted with a new situation that has not been proving very wholesome. It is not a wifely duty that expresses itself, as frequently heard, "I have got him now, I can do as I please;" or as is sometimes expressed, "I will get out of him what I can." A home where the wife holds such a view is headed for the divorce rocks.

The happiness of the wife is her husband's affection; and it should be thoroughly understood that it requires more ingenuity to hold a husband's affection and respect than it does to win it. This does not seem to be realized and accounts for so much of domestic unhappiness. Let every wife thoughtfully exercise those graces so carefully observed in winning the young man's respect and love.

Everything in married life will not be rosy. There will be plenty of occasions for complaints, but avoid them; many occasions for criticism, but ignore them; many conditions for fault finding, but forget them; many neglects for nagging, but overlook them. Complaints, criticisms, fault finding, nagging, only produce unhappiness, and drives the loved one away. Hostile feelings must not be allowed to dictate. A higher will must rule, the will to be lovable. It may not be easy to be lovable under all conditions, but a will to be lovable was exercised in the days of courtship and the same will to be lovable must be exercised in the home afterwards if peace is to abide.

A man does not take on the responsibility and expenses of a home to have his life made like fleas make a dog's life—miserable. If he suspected that his married life would be miserable, he would defer his wedding-day beyond his funeral. His hope of married life is happiness. Every ability of a wife should be used to that end. Much of initial unhappiness in married life is due to a misunderstanding of each other's nature.

The husband does not understand a life that is moved and controlled by its affections. The wife cannot understand a life that seems to be interested in something else than affection. The result is so often a misunderstanding of manner and motive and purpose. What a different home many a home would be if Shakespeare's statement was understood, that "love to a man is a thing apart, 'tis woman's whole existence."

There are occasions for unhappiness in every married life. Little things are often magnified to mountains. The sorry part is that too much encouragement is given these occasions. Many a trifle is fanned into a flame by bad advice. Our older women need to take to heart seriously the instruction of Paul (Titus 2: 4), "that the older women should teach the younger women to love their husbands." Let every woman who encourages dissension understand that she is sinning against Gods' Word.

3. MATERIAL REQUIREMENTS TO HAVE A HOME.

"I will not get married until the young man I marry has a home paid for and furnished," is not an unusual statement. A young man should give thoughtful consideration to the home which he is about to establish. It should be in his mind from his earliest thoughts of marriage. The spendthrift spirit of young men which finds them at their wedding day with little more than enough to pay for their license and making a small gift to the minister, is to be severely condemned. On the other hand, the thought that happiness consists in material surroundings and equipment is also wrong. The Bible statement that a man's life consisteth not in the abundance of things in this world, is applicable to the home. There should, of course, be the necessities of a household, for we are not altogether inde-

pendent of material surroundings and equipment, but the happiness of a home depends upon the love in that home. Where love greets the husband who returns from his daily duties and love greets the wife who makes the most of her conditions, and love considers each other, there happiness abides even though the surroundings are very humble. Let your beginning be within your means. Many homes are broken up on account of too elaborate a beginning. You may not have much of this world's goods, but you have each other, and with each other and for each other you can be happy with little.

4. JEALOUSY IN THE HOME.

God forbid that it may be in your home. Jealousy is a malady of the direst sort. It has no reason, and the Scripture says it is as cruel as the grave. There may be occasions for jealousy. A husband has the divine right to the undivided affection of his wife, and the wife has the divine right to the undivided affection of her husband, but this does not mean that they must be uncivil to all other persons. The courtesies of life among others are not to be forgotten or forbidden because one is married.

There is much of jealousy. Many lives are cursed and crushed under it and in nine hundred and ninety-nine cases out of a thousand it has no serious occasion. The strangeness of its operation is that it only intensifies a condition which it seeks to change. It has wrecked many, many a home where no occasion for it has existed. It is a creature of a perverted imagination. It is the "green-eyed monster" tremendously used by Satan. Just why it exists or what causes it is a perplexing question. In many instances it is, no doubt, due to a sensitive nature which feels inferior to another and is, therefore, subject to unfavorable comparison accompanied by a feeling of losing the respect and affection of the husband or wife, or due to inordinate selfishness.

How to meet it and cure it, is as difficult as to account for it. The only remedy that we have to suggest is an open admission of jealousy on the part of the one who is jealous. Jealousy cannot stand the light of open acknowledgment. It is so unworthy and small of spirit that the pride of the one possessing it cannot tolerate it. The difficulty is to get one who is jealous to admit it. Their pride rebels at an admission of such an unworthy and belittling spirit. One is therefore confronted with a peculiar condition in seeking a remedy for it. The pride that would kill it is the pride that denies it. The open acknowledgment is the first step towards its defeat and God's help will finish it.

5. EVERYBODY OUTSIDE OF THE HOME, SECOND TO YOUR HOME.

One of the rocks on which many a home is wrecked is the parents-in-law. It is not an easy matter for the parents who have exercised care and sacrifice, and experienced love for a son or daughter from the days of their babyhood to young manhood

and womanhood to realize that a change of relations has taken place when their son and daughter are married. Too many, forgetful of this change, continue to offer advice and exercise direction and long for the old association. Let every young man remember the Scripture that says, "For this cause shall a man leave father and mother and shall cleave unto his wife," and likewise every young wife, that she shall leave her father and mother and cleave unto her husband. Let fathers and mothers understand that their sons and daughters are no longer under their roof, but that they have established for themselves a home that is to be as free and independent from all outside influences as the home from which they have come is free and independent from other homes. Much difficulty will thus be avoided.

6. PERSONAL APPEARANCE IN THE HOME.

"Why are you all fixed up?" said a boy to his grown-up sister. He understood later in the evening, when a young man called. He always knew when some young man was about to call. "Sis" was always looking her best, and the young man was always looking his best. No one would think of it being otherwise. In too many instances, if you were to come upon the same young people some time after their wedding day, you would not recognize either one, and they would seem to be so indifferent to their appearance. It is not necessary to be dressed expensively to be dressed nicely and neatly, but how much it contributes to one's attractiveness. The simplest dress is attractive when clean, but let it be clean. It is not to be wondered at that all admiration ceases when you observe the carelessness and slovenliness of many persons after their marriage. Let both husband and wife take seriously to heart what would have happened had such habits been indulged before their wedding. Keep in mind that careless habits, manners, appearances displeasing in others are none the less repulsive in your home.

7. CHILDREN IN THE HOME.

It is God's purpose that there shall be children in the home. He has ordained it in the establishment of the home. "Be fruitful and multiply and replenish the earth." Children are life's greatest blessing. The home that does not have them or that is deprived of them lacks the sweetest possession of home life. But children will not grow up to be angels by themselves. They possess too much of the disposition of fathers and mothers for that. There must be discipline, and that home which neglects the discipline of the children is sowing seed for a harvest of sorrow. Every parent should remember Eli of the Old Testament, from whom the Judgeship was taken because his boys grew up bad and he restrained them not. Hophni and Phinehas (1 Samuel 3) are the solemn warning to every father and mother who is lax in discipline.

I have formerly frequently attended the religious services of the Ohio state reformatory when 1,000 young men would assemble in the chapel. They did not look like criminals. Many of them were young men of unusual talent in music and other arts. In reply to my question, how is it that these young men have landed in such a place, the superintendent replied, "Ninety per cent of them have come from broken homes, homes in which father or mother had died, or father and mother had separated, and the children had not been brought up under parental discipline." Not having learned to obey at home, they disregarded the rights of others and broke the laws of the state.

Parental discipline is necessary for good citizenship. It is also necessary for a God-fearing life, for the one who has not been disciplined to obey his earthly father or mother will not obey his Heavenly Father. Laxness in parental discipline is a great unkindness to a child. If you will have your children become good citizens and become good Christians, they must learn obedience in the home.

Your children should be your first thought and care. In my first pastorate, I roomed at a home in which there were two romping boys. Now after twenty-seven years, I hear of those boys being fine men with homes of their own. I recall the mother's statement, that she was always at home to say "good bye" to her boys when they went to school and always at home to greet them when they returned. Her social friends, for she was of a well-known and old family in the city, used to beg her to stay at their social functions, and rather chastizingly inquired why she was so foolish about her boys. She replied, "My boys are more to me than all your social functions; they are everything to me." And how those boys loved their mother, and how they love her yet.

We are reminded by this Commandment that children should honor their parents. Luther very correctly interprets this Commandment to mean that we should honor, serve, obey, love and esteem parents. And well may the children honor, serve, obey, love and esteem their parents.

Children are disposed to think that their parents are old-fashioned and out of date and back numbers, and that they themselves are a great improvement. They should remember that every faculty which they possess they have gotten from their parents; that every line of beauty, every ounce of strength, every grace of action they possess, have been inherited from their parents; that all they have and all they are, however much of an improvement they have imagined themselves to be, they have gotten from their parents and from no one else. Through opportunities which their self-sacrificing parents may have given them, these faculties and graces may have been a little more developed than in their parents, but everyone of them has been inherited.

Children should honor, serve, obey, love and esteem their parents, because no one loves them so well. Children do not usually realize this; even when they have come to young manhood and young womanhood, they frequently seem to fail to realize it. But, when everyone else deserts them in their misfortune or sin and shame, the door of the old home is still open. No one may have been so wounded as the parents, but when all other hands are turned against them, the parent's hand is still outstretched. I am not unmindful of what was said a few moments ago that when you are married everyone else must be second to your companion. This is fundamental to a happy marriage. When one has chosen to leave the old home to establish a new one, that home must become the center and everyone else secondary. It is Scripture that a man shall leave his father and mother and shall cleave to his wife, and likewise the wife to her husband. Yet it remains that no one ever will love you so well as your parents.

Children should honor, serve, obey, love and esteem their parents because they are wiser in experience. Children frequently think they are wiser. They are wiser only in their own conceit. Parents have from twenty to forty years more experience than children, and experience is the greatest teacher in life. The child who is wise will listen to the advice of the experienced parents.

Children should also remember to honor, serve, obey, love and esteem their parents when they become prosperous. How frequently children in their prosperity become neglectful of their parents, and yet every faculty which has led them into their prosperity, and every grace which has brought them prosperity they have gotten from their parents. To be carried away by prosperity to the neglect of the loving hearts of parents is to choose the gross, material and fleeting things of life in place of human hearts and love. The pity of it is that it is being done every day.

Children should honor, serve, obey, love and esteem them in their need, and in their old age. Many an old age is pitiful in the extreme which might easily be filled with sunshine. With advancing years, friendships become less, for one by one the associates of a life time pass away. It is not infrequent for old age to find itself very, very much alone. Advancing years finds one frequently less interested in outside matters and seeks its comfort among those that are nearest in human ties. If it does not find them here, old age becomes years of solitude. All this can be changed when the children are mindful of their parents in their old age, and the child that is neglectful of his parents deserves to be neglected in his old age. "Whatsoever a man soweth that shall he also reap."

This Fourth Commandment is "The Commandment of Promise." The blessing for obedience is "that it may be well with thee, and thy days may be long upon the land which the Lord thy God giveth thee."

It is related of George Washington that he had planned to be a sailor. When the morning came for the ship to leave, he had his few belongings packed, and the moment came for farewell. As he kissed his mother good bye, she put her arms about him and held him tightly, and with tears in her eyes, and the sweetness of a mother's love in her trembling voice, she said, "George, I cannot let you go." She could say no more. The lad replied, "Mother, if you feel that way, I will not go." He stayed at home and gave up all plans of becoming a sailor and the hope of becoming some day a captain of a ship. But what a reward for regarding his mother, when he became the President of his nation and the father of his country. How different it would likely have been if George Washington had disregarded his mother's wishes that morning and gone to sea.

The admonition in this Commandment is not only to children. That children may honor their parents, parents should be worthy of honor. Thus Paul, writing to the members of the church at Ephesus (Eph. 6:4) says, "Fathers, provoke not your children to anger." Parents sometimes live a very unworthy example and are very unreasonable and unjust. This command to the child is not license to a parent to do as he pleases. Let the parents be worthy of that honor which this Commandment seeks to give them.

8. THE "FAMILY CIRCLE" IN THE HOME. WHAT HAS BECOME OF THE OLD-FASHIONED HOME?

A young man said recently, "A great change has taken place since I began to call upon the young ladies. We used to go at eight o'clock, enjoy some games in the home. The mother would serve refreshments at half-past nine or ten, and we were home at half-past ten or not later than eleven, and what good old days those were. How we enjoyed ourselves in the atmosphere of such a kindly home. Now we are not expected to call until nine or after and our pleasures are no longer sought in the home. It is the show, perhaps the second show of the evening that doesn't begin till half-past nine. It lasts till eleven. We are expected to get a lunch in some cafe. We do not arrive at the young lady's home until near midnight and later still at our own home. All the pleasures are sought outside of home." He said, "It costs so much more today; the enjoyment is so much less. I miss those earlier days."

The change has been the breaking up of the sweet associations and destroying "Home, Sweet Home." No wonder our young people today are not appreciating the blessing and sweetness of a home, and when they are married have little conception of what home is; and with little conception of what it is, how easily and quickly it seems to be broken. The marital wreckage of today is, no doubt, in some measure the result of the changed home.

9. FOUNDATION OF THE HOME.

The home is not the creation of man. God is the Founder of the home, and if a home is to be what it should be and what it may be, it must be planned after the specifications of its divine Author. Those specifications are in the Word of God. To found and build a home without this divine plan is like building a house without a plan.

The husband, wife and children only attain their truest self where religion is taught and lived in the home. No father is so great and good and kind as a Christian father; no mother so sweet and beautiful and loving and gentle as a Christian mother; no child so noble and true and honorable as a Christian child.

What kind of a home is your home?

LECTURE VI

THE FIFTH COMMANDMENT

Human life so cheap. God's determined revaluation. The divine right to live. Killing that is not murder. Capital punishment—is it right? Suicide. The "gentleman killer." The foulest murder on earth. When the secrets are laid bare, what then?

INTRODUCTION.

The world's first murder. And the last one committed.

I. WHY SUCH A COMMANDMENT.

1. BECAUSE OF THE CHEAP ESTIMATE OF HUMAN LIFE.
 - A. Napoleon's statement about a 100,000 lives.
 - B. As seen everywhere.
2. BECAUSE OF THE SUPERLATIVE GRANDEUR OF OUR BEING.
 - A. Its millions of minute, delicate, intricate.....
 - B. Its marvelous and miraculous chemical.....
 - C. Its unfathomable.....equipment.
 - D. Its relation to the Lord God Almighty.
 - E. The exceeding wickedness of killing another.
It is an assault upon a.....existence or life.
3. BECAUSE EACH HUMAN LIFE HAS A GOD GIVEN RIGHT TO A RIGHTFUL EXISTENCE.

II. THE UNDERLYING CAUSE OF MURDER.

1. I JOHN 4:15. How it develops.
2. ESTHER 3:1-7:10.
3. II SAMUEL 17:23.

III. KILLING THAT IS NOT CRIME.

1. EXODUS 22:2.
2. JUDGES 6:16 (Gideon).
3. GENESIS 9:6.
4. DEUTERONOMY 19:4-6.

IV. KILLING THAT IS POSITIVELY FORBIDDEN.

1. TAKING OF LIFE DIRECTLY—MURDER.
 - A. Murder of..... Over 100,000 of such murders annually in the U. S., and on the increase. How accounted for?
 - a. Continued wishing you were.....
 - b. Lack of.....

- B. Murder of..... Common, gross murder.
 - a. Its commonness.
 - b. The need of sturdy condemnation of it. Our indifference encourages persons to commit murder. The seriousness of the situation shown by only 1 out of 4 brought to trial; 1 out of 10 brought to trial, convicted; and only 1 out of 80 condemned are executed.
- 2. TAKING OF LIFE INDIRECTLY.
 - A. Of others. The "gentleman killer."
 - a. The one who inspires another to.....
 - b. The one who influences another to.....habits.
 - c. The one who.....others beyond human endurance.
 - d. The one who.....help making sufficient nourishing food impossible.
 - e. The prize fighter.
 - B. Of self.
 - a. that are ruinous to health.
 - b. that break the health and hasten death.
- 3. THE FOULEST AND MOST WICKED OF ALL MURDERERS.
 - A. The destroyers of unborn life.

LECTURE VI

THE FIFTH COMMANDMENT

Human life so cheap. God's determined revaluation. The divine right to live. Killing that is not murder. Capital punishment—is it right? Suicide. The "gentleman killer." The foulest murder on earth. When the secrets are laid bare, what then?

The world's first murderer was Cain. We have not learned the name of the last one. He committed his crime less than ten minutes ago.

I. WHY SUCH A COMMANDMENT IS NECESSARY.

1. THE CHEAP ESTIMATE OF HUMAN LIFE.

It is related that Prince Metternich once said to Napoleon Bonaparte, concerning a certain plan proposed, "That will cost 100,000 men." Napoleon replied, "What are 100,000 men to me?" How cheap must human life have been in his eyes. How cheap it is in every war. How cheap it seems to be in the estimate of many today. Crime statistics show that in our United States there are 7.2 homicides annually per 100,000 population. It has become so common that every city and hamlet almost records this sorry crime. Such has been the history of the human race. God knew the brutality of the human heart, and sought to stop its frightful course with these four authoritative words, "Thou shalt not kill."

2. THE SUPERLATIVE GRANDEUR OF OUR BEING.

God forbade this inhuman crime of destroying human life because of the superlative grandeur of its creation. Human life is different from every other life. It surpasses every other creation in its millions of minute, delicate, intricate and complex nervous organisms, in its marvelous and miraculous chemical laboratory, and in its unfathomable mental equipment. All the rest of creation is born, and lives and dies in its narrow beaten path, but what varied activities distinguish man. He thinks and wills and loves and hopes and aspires and struggles, spans the ocean with cables, binds the earth with tracks of iron, soars through the air, sends his voice through the air across the seas, reaches back through the milleniums of the past, looks forward through milleniums of the future. He pens messages that stir the soul, charms mankind with his brush and canvas. He makes the stone to all but speak. He creates melodies that stir the

depths of one's being, and 100,000 other achievements. Whence is all this? There is but One who has such qualities and has them in the infinite: He is God. And the answer to "Whence is all this in man?" is found in the Inspired Record that, "In the beginning God created man after His own likeness, and in His image." Human life is not by spontaneous generation, but it is the life from God (Genesis 2:7). God "breathed into his nostrils the breath of life, and man became a living soul." And God would have man understand that this divine existence must not be unnecessarily destroyed. It is because of its divine character that it is so wicked for one to seek to destroy it.

3. EACH HUMAN LIFE HAS A GOD-GIVEN RIGHT TO LIVE.

A divine right to live! Let that grip you: a divine right to live; just as much right to live as any other human being on earth. What self-respect that gives to one. No man living has any right to treat you otherwise. God has given to you this precious birthright. Every man under heaven is bound to respect it. And no man dare take away that life without reckoning with God. "Thou shalt not kill."

II. THE UNDERLYING CAUSES OF MURDER.

How can one person kill another? It is almost unthinkable and yet the frequency and ease with which it is done compels us to face the reality. But what is the cause of this unnatural act?

1. HATRED.

John tells us (1 John 3:15), "Whosoever hateth his brother is a murderer." Hatred is therefore one of the underlying causes of murder. But, what is hatred? It is accumulated dislike, a sustained feeling of bitter aversion, until it becomes so bitter that it seeks destruction. Beware of the spirit of hate.

2. SELFISHNESS.

A second cause is that which stirred Haman of old to plan the gigantic slaughter of a whole nation to get one man (Esther 3:1-7:10). It is selfishness.

3. PRIDE.

A third cause is that which prompted Ahithophel to go to his home when his advice had not been taken, and set his house in order and hanged himself. It is pride. 2 Sam. 17:1-23.

These three—hatred, selfishness and pride—lie at the bottom of this dreadful sin of murder.

III. KILLING THAT IS NOT CRIME.

1. PERSONAL SELF-DEFENSE.

The divine right to live, does not, however, give us the right to do as we please. Our rights to live must respect the other

person's right to live, and it is possible for one to so violate the rights of another as to forfeit his own right to live. Thus, when Moses was giving the law to Israel on their way out of Egypt, he said (Exodus 22:2), "If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him." In other words, if one should slay another in self-defense, he does not come under the judgment of this Commandment.

2. NATIONAL SELF-DEFENSE.

What is true with the individual is likewise true in the nation. Thus the Judge Gideon (Judges 6:16) rose up at the command of Jehovah God and called his people together to drive out the intruder who had all but completely spoiled the land. Thus public defense, likewise, does not come under this Commandment.

3. EXECUTION BY JUDICIAL SENTENCE.

There has been a movement in our country for several years to do away with what is called capital punishment. Its advocates try to tell us that human life is so precious that it should under no circumstances be taken, and they therefore condemn with great severity all executions of human life by whatever method. Their theory is beautiful, but it is in contradiction to the Bible (Genesis 9:6), for God Himself says, "Whoso sheddeth man's blood, by man shall his blood be shed," and all the generations in all the centuries of the world have recognized that solemn truth. One who executes a judicial sentence does not, therefore, come under this Commandment.

4. ACCIDENTAL DEATH.

It is scarcely necessary to say that the accidental taking of life likewise does not come under this Commandment (Deuteronomy 19:4-6).

IV. KILLING THAT IS POSITIVELY FORBIDDEN.

1. SUICIDE.

It might seem that there is little need of comment on this particular subject. It is natural to think that everyone understands what this includes, and yet with such destruction of life going on everywhere about us, it is evident that something is needed. The 10,000 suicides in the United States last year is evidence that something has gone dreadfully wrong in human life. It is natural for those of us in more favorable conditions to wonder how it can be possible that one should take his life. It has its origin in the simple wish that accompanies life's distress, the wishing you were dead. It is a common wish, but in its accumulative force by continued wishing, it ends in the terrible deed. It is wicked to wish and wish that you were dead. Our times are in God's hands, and we are to let Him determine that day when we shall cease from life's activities. Hear Him say, "Com-

mit thy ways unto the Lord and He shall sustain thee." Hear His invitation, "Come unto me all ye that labor and are heavy laden and learn of Me, take my yoke upon you, for my yoke is easy and my burden is light." Hear His encouragement, "Fear not, for I am with thee, be not dismayed for I am thy God," and such a wish that you were dead will have no place among your thoughts, and you will be safe against self-destruction.

It is well that we should understand the power and purpose of this Commandment against every kind of murder, for there seems to be great indifference to its wickedness. Another has said, the seriousness of the situation is shown by only one murderer out of four being brought to trial; one only out of every ten who are brought to trial is convicted; and only one out of eighty who are condemned is executed. We should hear the thundering command of Almighty God, "Thou shalt not kill," and give men to understand they must obey it, and if they will not that they must pay the price of their transgression.

2. INDIRECT MURDER.

Killing that is positively forbidden, but is taken less seriously is the taking of life indirectly. The one who does his killing this way may be styled the "gentleman killer." He is the one who inspires another to commit the dark and dismal deed; he is, however, no less guilty than the one who does it. He may be a 'gentleman killer,' but he is a murderer just the same.

The one who influences another to destructive habits is no less guilty than he who shoots another. Some years ago I had a sexton by the name of Henry. In his earlier days, Henry was given to drink, but for many years he had mastered the temptation and was living a Christian life. One Labor Day he met another acquaintance of mine whose name was Frank. Frank invited Henry to a nearby saloon for a holiday drink. Henry refused, explaining that to take one drink would be his undoing. Frank's urging for a drink was of no avail. He then invited Henry to step in the saloon and have a cigar. Henry smoked and accepted the invitation. No sooner had they gotten inside the door than Frank ordered the whiskey for two. Henry declined and Frank began to belittle him and make fun of him until he had broken down all of Henry's resistance which years of temperance and Christian faith had built up, and Henry took the glass of whiskey, and did not draw a sober breath from that day until I buried him, a little more than a year afterwards. Frank did not shoot Henry, but Frank was as responsible for Henry's death as if he had shot him. Frank was regarded as a gentleman. He was a gentleman killer.

The Third Commandment which is usually thought of in connection with the Rest Day is equally specific about work. Six days shalt thou work. Some men seem to interpret that, at least

by their conduct, as meaning that men and women should work 16 or 18 or 20 hours a day, for they work their help without measure or consideration. We have a law in my state making it a crime to work women over a certain number of hours a week, because they cannot work longer and maintain their health, and yet we have men who are working them longer hours every week. Why do the employees not report such men? They would lose their positions, and they cannot afford to lose their positions, with children and dependent ones that must be cared for. They are slaves to their condition, and because employers have them in their power, they work them beyond their strength and render them easy victims to destructive epidemics. These men go about as gentlemen in the community, but they are "gentlemen killers," murderers in a polite way.

Along with the "gentleman killer" is the "fashion killer." In the fall the birds go south because they are not clothed for the cold winds of winter. The animals that cannot go south are equipped in winter with a heavier coat of hair or fur to resist the descending temperatures and storms, but humankind are seen to wear furs with the temperature approaching 100 degrees, and to wear Georgette waists at work when the thermometer is at zero. The crow has sense enough to know that his summer garb would let him freeze to death in winter, but a human being does not seem to have his wisdom. In the building of the human frame God created the upper structure of bony walls and covered them with flesh to protect the vital organs hidden down deep within, and then human beings expose it to the cold. No wonder that thousands upon thousands of girls are unfit in strength and health for the responsibilities of wifehood and motherhood in after years. And many die early deaths. When such takes place, we say, "How foolish." We should say, "How wicked."

3. THE FOULEST OF MURDERS.

Dark and terrible and wicked as all murder is, the foulest and most wicked of all murderers are the destroyers of unborn life. Ella Wheeler Wilcox has correctly estimated this terrible and growing curse in that searching and terrific poem entitled "The Revealing Angels," published in "World Voices."

THE REVEALING ANGELS

By Ella Wheeler Wilcox.

Suddenly and without warning they came

The Revealing Angels came.

Suddenly and simultaneously, through city streets,
Through quiet lanes and country roads they walked

They walked crying: "God has sent us to find

The vilest sinners of earth.

We are to bring them before Him, before the Lord of Life."

Their voices were like bugles;
 And then all war, all strife,
 And all the noises of the world grew still;
 And no one talked;
 And no one toiled, but many strove to flee away.
 Robbers and thieves, and those sunk in drunkenness and crime,
 Men and women of evil repute,
 And mothers with fatherless children in their arms, all strove to hide.
 But the Revealing Angels passed them by,
 Saying: "Not you, not you.
 Another day, when we shall come again
 Unto the haunts of men,
 Then we will call your names;
 But God has asked us first to bring to Him
 Those guilty of greater shames
 Than lust, or theft, or drunkenness, or vice,
 Yea, greater than murder done in passion,
 Or self-destruction done in dark despair.
 Now in His Holy Name we call:
 Come one and all;
 Come forth; reveal your faces."

Then through the awful silence of the world,
 Where noise had ceased, they came,
 The sinful hosts.
 They came from lowly and from lofty places,
 Some poorly clad, but many clothed like queens;
 They came from scenes of revel and from toil,
 From haunts of sin, from palaces, from homes,
 From boudoirs, and from churches.
 They came like ghosts—
The vast brigades of women who had slain
Their helpless, unborn children. With them trailed
 Lovers and husbands who had said, "Do this,"
 And those who helped for hire.
 They stood before the Angels, before the Revealing Angels they stood.
 And they heard the Angels say,
 And all the listening world heard the Angels say:
 "These are the vilest sinners of all;

* * * * *

All other sins look white beside this sinning;
 All other sins may be condoned, forgiven;
 All other sinners may be cleansed and shriven;
 Not these, not these.

* * * * *

THOU SHALT NOT KILL!"

LECTURE VII

THE SIXTH COMMANDMENT

The devil's "Double Standard of Morality." Marriage and Divorce. The priceless Virtue of Youth. The sin that God has cursed above all others. Who pays the toll? Suggestive calendars, pictures and statuary. Remarriage of the unscripturally divorced. Keeping company with the unscripturally divorced. Relation between the engaged. The price he paid.

INTRODUCTION.

Liquor has slain its millions. Adultery has slain its hundreds of millions. No sinning has broken so many hearts; ruined so many careers; been the cause of so many tragedies; caused so much suffering; resulted in so many directly traceable deaths; or has been so cursed by God Almighty. It is wicked enough to shut any man or woman out of heaven. Jehovah God speaks: "THOU SHALT NOT."

I. FOR WHOM THIS COMMANDMENT WAS GIVEN.

1. EVERYBODY.

- A. "Thou" may be either masculine or feminine gender. Here it is both. It includes.....
- B. The "Double Standard of Morality" has no place here.
 - a. What that is
 - b. Its justice
 - c. Its origin
 - d. Why ever advocated? To excuse.....
 - e. Who most responsible that this UNFAIR, WICKED, DEVILISH doctrine lives
 "Thou," men; "Thou," women; "Thou," everybody; no exceptions.

II. WHAT THIS COMMANDMENT PROTECTS.

1. MARRIAGE.

- A. Because marriage needs protection.
 - a. The frequent delusion that marriage will be.....
 - b. The home is the bulwark of the.....and.....
- B. Because marriage is a permanent relation.
 - a. The marriage promise—till.....
 - b. Undivided loyalty necessary for this to be.....
 - c. The terrible injustice and wickedness of moral infidelity.
 - (a) Leviticus 20:10
 - (b) Matthew 5:32 and 19:9, as free from such a beastly companion as if he or she were.....

- C. Because marriage is a holy relation.
 - a. Marriage is.....institution. Gen. 1:27, also Gen. 2:18.
 - b. Marriage was blessed by Jesus Christ. John 2:1-16.
 - c. Marriage so holy that the church is likened to it. Rev. 21:2.
 - d. Marriage likened to Christ and the church. Eph. 5:22-25.
The beastly sin of adultery has no place with that which is holy; it defiles and destroys it.

2. THAT PRICELESS VIRTUE OF YOUTH.

- A. The doctrine of "wild oats." What it is.
 - a. Its author.
 - b. Its consequences.
 - (a) Follows one to his dying day.
 - (b) Reaps a sorry harvest.
 - c. Its prevalence.
- B. The charm of virtue. Nothing so.....
- C. When virtue is gone. Like a diamond ring with the.....

III. WHAT THIS COMMANDMENT FORBIDS.

1. IT FORBIDS ALL IMPURE THOUGHTS, WORDS AND DEEDS.

- A. Why impure thoughts? Impure thoughts.....
- B. Why impure words? Impure words.....
- C. Why impure deeds? Impure deeds.....

2. IT FORBIDS ALL IMPURE PICTURES, SCENES, PLACES OR ENGAGEMENTS WHICH KINDLE IMPURE DESIRES. AND ALL FAMILIAR HANDLING AMONG MEN AND WOMEN. (Hands off).

- A. What about dancing?

3. IT FORBIDS THE REMARRIAGE OF UNSCRIPTURALLY DIVORCED PERSONS.

- A. How many persons would like to have marriage.....
- B. How many persons regard marriage.....
- C. The civil causes for divorce that permit remarriage.....
- D. The result here in Douglas Co.....in.....get divorce.
- E. The ONE Scriptural cause for divorce which permits remarriage, Matth. 5:32; 19:9; 1 Cor. 7:10-11.
- F. The Bible standard, the only correct standard, because marriage is.....institution, not.....
- G. The wicked relation of those remarriages that do not have the Scriptural cause for their divorce; living in.....
- H. The professed dilemma of the unscripturally divorced.
 - a. Must they remain unmarried the rest of their lives?
 - b. What one has to do if he loses both his eyes.
- I. The spiritual consequences of disregarding this Scripture. Gal. 5:19-21.

4. IT FORBIDS ANYONE TO KEEP COMPANY WITH THE UNSCRIPTURALLY DIVORCED PERSON.

5. IT FORBIDS ANY IMPROPER RELATION BETWEEN THE ENGAGED.

- A. How some profess to regard the engagement.
But not being married is not married.

- B. How others regard the engagement.
- C. How the engagement should be regarded. Matth. 1:18-25.

IV. WHAT THIS COMMANDMENT IMPLIES IN MARRIAGE.

- 1. THERE IS A PROPER PERSON TO SOLEMNIZE THE MARRIAGE.
 - A. A divine institution requires a divine representative.
 - B. The minister to be chosen.

V. GOD'S TERRIBLE JUDGMENT UPON THE SIN OF THIS COMMANDMENT.

- 1. THE OLD LAW. Leviticus 20:10.
- 2. NATURE'S BITTER PENALTY. THE PRICE HE PAID.

LECTURE VII

THE SIXTH COMMANDMENT

The devil's "Double Standard of Morality." Marriage and Divorce. The priceless Virtue of Youth. The sin that God has cursed above all others. Who pays the toll? Suggestive calendars, pictures and statuary. Remarriage of the unscripturally divorced. Relation between the engaged. The price he paid.

Liquor has slain its millions. Adultery has slain its hundreds of millions. No sinning has broken so many hearts, ruined so many careers, been the cause of so many tragedies, caused so much suffering, resulted in so many directly traceable deaths, or has been so cursed by God Almighty. It is wicked enough to shut any man or woman out of heaven. Jehovah God speaks: "THOU SHALT NOT."

I. FOR WHOM THIS COMMANDEFENT WAS GIVEN.

1. EVERYBODY.

Seven of the Commandments begin with the same word, "thou," and this word indicates the all-inclusiveness of these Commandments. "Thou" may be either masculine or feminine gender. In these Commandments it is both. This Commandment therefore includes everybody. The so-called "Double Standard of Morality," therefore, has no place before this Commandment. Man may endeavor to make a difference between the guilt of men and the guilt of women. They profess to believe that a certain sin with men is not so bad as that sin among women, but the adulterous man is as severely condemned and his sin is just as wicked as the adulterous woman and her sin. The "Double Standard of Morality" is without justice from any point of view. Its author is the author of all evil, the devil. It has been advocated solely to excuse men's devilish and damnable adulterous deeds. The responsibility for its continued existence and toleration must be laid to the door of the women. They rightly spurn the association of an adulterous woman, but they are frequently tolerant and ever gracious to a man whose morals are in question. If they would spurn an adulterous man as they spurn an adulterous woman, there would soon be no double standard. We call upon the women to do their part. Let men know that they are detested in their immoral lives. "Thou" means men. "Thou" means women. "Thou" means everybody. There are no exceptions.

II. WHAT THIS COMMANDMENT PROTECTS.

1. MARRIAGE.

This Commandment protects marriage because marriage needs protection. There is the romance of courtship, and young people are disposed to anticipate a permanent romance in marriage. It is delightful to hear the favorable and enthusiastic estimate of young people for each other. We would not speak a derogatory word about it. There is something beautiful in their estimate of each other. The only regret is that too frequently it does not last. They find that marriage is not heaven and that each other are not angels. The awakening is frequently a distinct shock. Difficulties which nearly every couple experience, but which are so unexpected in their case, are magnified. Mountains are made out of mole-hills. Sentiment is not tempered with judgment. Feelings are allowed to rule. What is believed to be a great disappointment is experienced. Punishment of one or the other is planned. The kind that will hurt the worst is frequently considered. The sin of adultery is committed, or separation is planned. Someone else is believed to be more congenial. The civil court is sought to dissolve God's institution. It professes to do it, although it cannot do it. Its act, however, is accepted. The members of this holy relation consider themselves free from each other and free to do as they please, and often seek others in marriage; but what God hath joined together man cannot separate. The civil court can no more dissolve the bond of Holy Matrimony than it can divert the course of the earth around the sun. God Almighty intended people to live together when they are married. The promise that is required of each in marriage is "until death." To that end He has ordained that any separation and remarriage save for one cause, is adultery, and against such a sin He has set this Commandment. The home must be preserved with undivided loyalty and fidelity if society is to be preserved. No nation is stronger than its homes, no church more vital than its homes.

Not only has He given this law to preserve the home inviolate, but He declares that moral infidelity of either partner in the home is so wicked, so unjust and so impossible to the continuance of a home, that He has decreed if either one is unmindful of his duty and so beastly in his conduct, the innocent party is free from such a moral derelict as if he or she were dead. Matthew 5:32; 19:9. God has placed this mighty law for the preservation of the home.

Adam did not conclude that he was lonely and in his loneliness create for himself a mate. It was God who said, "It is not good that man should be alone. I will make an helpmeet for him" (Genesis 2:18). It was God who created woman and it was God who gave her to man to be his wife. Marriage is God's institution and not man's. It is, therefore, a most holy and divine re-

lation. Our Lord Jesus Christ placed His seal upon it by performing His first miracle at the wedding in Cana of Galilee. The Apostle John likewise understood it, for in Revelation 21:2 he likens the Holy City coming down from God out of heaven to a bride adorned for her husband; and Paul illustrates the relation between husband and wife and wife and husband, to Christ and the Church. Ephesians 5:22-25. God has the sole right to decree concerning marriage and from His law there is no appeal.

2. THE PRICELESS VIRTUE OF YOUTH.

This Commandment also protects the priceless virtue of youth. Some time ago we called to see a young man about taking this course of instruction. His mother informed us that he was seldom at home, that he was just of that age when boys "run around." She remarked, "You know, boys must sow just about so much 'wild oats' before they are settled down." What a conception of youth! Plenty of young men are sowing "wild oats," but how senseless such a view of youth. It would be just as sane to say, "We must sow the land in weeds for a few years before we attempt to raise any grain." Such a person would be regarded as of unsound mind, but no less unsound is such a view than that youth must sow its wild oats. Those immoral weeds are never fully rooted out. Those who have sowed them have told me again and again how the memory of their escapades haunts them night and day and follows them into the most sacred associations, and how they would give anything to wipe out their memory. But this is by no means the full harvest of this evil sowing. Ella Wheeler Wilcox portrays the tragedy in her powerful poem entitled "Father and Son."

FATHER AND SON

My grand-dame, vigorous at eight-one,
Delights in talking of her only son,
My gallant father, long since dead and gone.
"Ah, but he was the lad!"
She says, and sighs, and looks at me askance.
How well I read the meaning of that glance—
"Poor son of such a dad;
Poor weakling, dull and sad."
I could, but would not, tell her bitter truth
About my fathers youth.

She says: "Your father laughed his way through earth;
He laughed right in the doctor's face at birth—
Such joy of life he had, such founts of mirth.
Ah, what a lad was he!"
And then she sighs. I feel her silent blame,
Because I brought her nothing but his name.
Because she does not see
Her worshiped son in me.
I could, but would not, speak in my defense
Anent the difference.

She says: "He won all prizes in his time,
He overworked, and died before his prime.
At high ambition's door, I lay the crime.
Ah, what a lad he was!"
Well, let her rest in that deceiving thought,
Of what avail to say, "His death was brought
By broken sexual laws,
The ancient sinful cause."
I could, but would not, tell the good old dame
The story of his shame.

I could say: "I am crippled, weak, and pale,
Because my father was an unleashed male.
Because he ran so fast, I halt and fail.
(‘Ah, yes, he was the lad!’)
Because he drained each cup of sense-delight
I must go thirsting, thirsting, day and night.
Because he was joy mad,
I must be always sad.
Because he learned no law of self-control,
I am a blighted soul."
Of what avail to speak and spoil her joy.
Better to see her disapproving eyes,
And, silent, hear her say, between her sighs,
"Ah, but he was the boy!"

The personal physician of the late President Taft relates a most distressing incident. He said, "I was giving an address on how to be happy in one of the churches of an eastern city. After the service a bent-over lad came angling down the aisle, with a distressing grin and the blank look of mental deficiency. He took my hand and with a silly manner said, 'I'm happy, I'm happy.' On the way home I asked the pastor about that boy, whether he knew anything about him. The pastor replied, 'Yes, I know all about that boy and the circumstances. His mother is one of the finest women of this parish. She was a beautiful girl, with a spotless character, in one of our most godly families. A young man of the city fell in love with her. He had been sowing his 'wild oats' and knew that he was unfitted at the time for marriage. He went to his physician, who told him that in due time he might be married, and after a thorough course of treatment pronounced him cured of his social disease. They were married. That poor, afflicted, pitiful boy that you saw this morning was their first born and only child.'" The world is full of similar blighted lives. There is no measure of how many, but it is everywhere.

The late war revealed the appalling prevalence of the disease that brings such tragic ends. And its frightful character is only realized by the testimony of most reliable physicians, "that it is impossible to entirely eradicate it when once contracted," "that as yet medical science has not discovered its cure." It may be so treated that no trace of it will appear in the life of the one who has contracted it, only to appear in a second generation in

its most terrible and distressing form. May God have mercy on those who have this unfortunate heritage, and may God give everyone who hears this message such moral courage that no future generation of his shall bear this frightful curse.

This Commandment would have every boy and girl to be morally clean. And what is so sweet and beautiful as the pure virtuous boy and girl? They are the joy of everybody. How splendid their countenance; how clear their eyes. What an inspiration as they look the world in the face without a shadow of fear or shame. Everybody likes them. But, when virtue is gone, how pitiful. Such persons are like the diamond ring with the diamond gone. Only a poor, miserable remembrance of what might have been.

III. WHAT THIS COMMANDMENT FORBIDS.

1. ALL IMPURE THOUGHTS, WORDS AND DEEDS.

One of our Lutheran catechisms rightly states in its explanation that it forbids all impure thoughts, words and deeds, for impure thoughts lead to impure words. One cannot indulge in vile thinking without sometime expressing it. Impure words will lead to impure deeds. Impure deeds reduce one to the plane of the animal.

2. ALL IMPURE PICTURES, ETC..

This Commandment likewise forbids all impure pictures, scenes, places of engagement which kindle impure or unholy desires.

A widowed mother was complaining to her pastor that her five sons had all gone to sea, and wondered why it was that she could not at least have had one to stay with her. Turning to a beautiful picture of the rolling sea with its crossing ships, which hung on the wall, a most beautiful and inspiring picture, the pastor said, "There is your answer. Your boys have lived before that picture and it has charmed them and inspired the purpose of their lives." How true. When I go about and see the calendars and pictures on the walls of homes, and certain statues on the mantles and book cases and china closets, I am not surprised that boys and girls in those homes go to the devil. If these things are hung up and placed in the home for admiration, why shouldn't they turn to the realities? And they do. Parents, friends, look into your homes and tear down every one of these pictures and break up those statues before other members of your family have been sent to ruin. Young men and young women, you have a right to demand that the place in which you live and are growing up shall be clean and wholesome.

Not less destructive of virtue is the familiarity that exists today between the boys and girls and men and women. When God created the sex, He established a well-defined barrier, a sort

of sacredness of person for the preservation of that priceless quality of virtue, and when this sacredness of person is disregarded, the bars are down. The freedom with which the boys and girls handle each other, and with which men and women pet each other, destroys this sacredness of person. Boys and girls: hands off each other! Men and women: hands off each other!

What about dancing? The positions of the dance for the reason just given, are not conducive to good, but rather to evil. Human nature is so constituted that it cannot be forgetful of the proximity of the opposite sex. All persons who dance do not by any means go to the devil, but the position of the dance is of such personal contact, and human nature is so susceptible of impressions, and the power of human passion so mighty that it is dangerous everywhere. The sorry and pitiful confessions of ruined lives in my pastorate of 32 years again and again and again have been traceable directly to the dance, until I would be untrue to my conviction if I did not warn boys and girls and men and women against the subtle danger in the dance. My advice to everyone is "You better not."

3. REMARRIAGE OF UNSCRIPTURALLY DIVORCED.

This Commandment also forbids the remarriage of unscripturally divorced persons. The divorce evil is everywhere. Many persons regard marriage lightly. They get married with the expectation that if they cannot get along they will get a divorce. Our civil courts are responsible for much of this. In many of our states, divorce is obtainable for a number of different causes. The result is most disastrous to marriage. The county in which I live has one divorce to every three and one-half marriages. The difficulty lies in the fact that civil law presumes to regulate a Divine institution. The civil law has no more right and no more standing in defining the causes for divorce than it has in defining and fixing the condition of one's salvation. Marriage and salvation belong to God. Men and women are parties in both, but God alone can define the requirements. Our Lord Jesus Christ has stated specifically that there is but one scriptural cause for a divorce which permits remarriage. He explicitly states this in the beginning of His Ministry and again at the end, as recorded in Matthew 5:32 and in Matthew 19:9: "And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery"; and mark 10:12 states that it is applicable to both husband and wife. The one and only cause, therefore, of divorce which permits of remarriage is adultery. All divorced persons, therefore, where their separation is not occasioned by adultery, who remarry are, according to the words of our Lord Jesus Christ, living in adultery. No civil law can change this fact; it professes to do so; but after all it has decreed, they are still

husband and wife before God. The marriage estate as God's institution is only governed by His Divine Word, and that Divine Word specifically states that such persons are living in adultery; and not only this, but that they will be shut out of heaven, for in Galatians 5:19-21 we read, among those that shall be excluded from heaven are adulterers. This may be stern doctrine, but it is the Word of God.

But what shall one do who has been unfortunate in his or her marriage? Shall he or she be required to live singly all the rest of a life-time? The Scripture has the answer, 1 Cor. 7: 11: "But and if she depart, let her remain unmarried, or be reconciled to her husband, and let not the husband put away his wife." Does this seem to be out of all reason? How about other misfortunes in life? If one loses both his eyes, what does he do, or both his hands and feet? They are irrecoverable, and if one has suffered a broken home, he must abide the consequences or be reconciled, as the Scripture prescribes.

4. KEEPING COMPANY WITH UNSCRIPTURALLY DIVORCED.

The fact that the civil court cannot dissolve the marriage state and that husbands and wives are still husbands and wives before God unless there has been the scriptural ground for separation, forbids anyone to keep company with the unscripturally divorced persons. You are, in fact, going with some other husband's wife or some other woman's husband in the eyes of God. This should be definitely understood and realized, not only because it is wrong to give your company to such a person, and to encourage them in their improper conduct, but also because there is always the possibility of an affection in your own heart being aroused for such a person which cannot be broken without suffering. What tragedies have resulted in such affections after such men and women have been married and wakened in later years to the wickedness of their relation, and the situation made still more complicated by children which they have borne. Let every young man and young woman be exceedingly careful in keeping company with a divorced person and be sure beyond question as to the cause of such divorce. We advise all such persons to consult with a consecrated pastor and ask his help in determining the facts in the situation.

This Commandment likewise makes clear the relation that is to be sustained between all engaged persons. How subtly the devil frequently works in the contemplation of so holy an estate as marriage. He sometimes tries to make the engaged persons believe that they are the same as married, but not being married is not married. To be married means that a man and woman shall establish their purpose of being husband and wife with a solemn declaration before Almighty God and in the presence of witnesses, for the Scripture says: "A matter shall be established in the mouth of two witnesses." No one is married until this

is done. Let this fact be definitely understood and there will be no shameful betrayals or life-long mortifications and regrets. Let every young man and woman keep in mind the beautiful example of Joseph who was engaged to the Virgin Mary, the mother of our Lord. Let that holy and blessed engagement be the model, and marriage and home will attain their highest realization.

IV. WHAT THIS COMMANDMENT IMPLIES IN MARRIAGE.

1. THE PROPER PERSON TO SOLEMNIZE THE MARRIAGE.

This Commandment, as the Commandment of God, protecting the institution of God, implies that there is a proper person to solemnize the marriage. Since it is God's institution, it should be sealed by God's representative, the minister. Custom has fixed that the young lady's minister is the one who should be chosen. So fixed has this custom become that it is esteemed to be a direct slight to a pastor when one of his young ladies goes elsewhere to be married.

V. GOD'S TERRIBLE JUDGMENT UPON THE SIN OF THIS COMMANDMENT.

1. THE OLD LAW.

Under the Mosaic law, the guilty adulterer was put to death.

2. WRITTEN IN THE LAW OF NATURE.

The sin that is comprehended by this Commandment is so offensive before Almighty God and so destructive of all that is noblest and best in human life that the Lord God Almighty has decreed against it the severest curse in human life.

Ella Wheeler Wilcox has written the physical judgment in words of fire:

THE PRICE HE PAID

I said I would have my fling,
And do what a young man may;
And I didn't believe a thing
That the parsons have to say.
I didn't believe in a God
That gives us blood like fire,
Then flings us into hell because
We answer the call of desire.

And I said: "Religion is rot,
And the laws of the world are nil;
For the bad man is he who is caught
And cannot foot his bill.
And there is no place called hell;
And heaven is only a truth
When a man has his way with a maid
In the fresh keen hour of youth.

And money can buy us grace,
If it rings on the plate of the church;
And money can neatly erase
Each sign of a sinful smirch."
For I saw men everywhere,
Hotfooting the road of vice;
And women and preachers smiled on them
As long as they paid the price.

So I had my joy of life:
I went the pace of the town;
And then I took me a wife,
And started to settle down.
I had gold enough and to spare
For all of the simpler joys
That belong with a house and a home
And a brood of girls and boys.

I married a girl with health
And virtue and spotless fame;
I gave in exchange my wealth
And a proud old family name.
And I gave her the love of a heart
Grown sated and sick of sin.
My deal with the devil was all cleaned up,
And the last bill handed in.

She was going to bring me a child,
And when in labour she cried
With love and fear I was wild—
But now I wish she had died,
For the son she bore me was blind
And crippled and weak and sore,
And his mother was left a wreck,
It was so she settled my score.

I said I must have my fling,
And they knew the path I would go;
Yet no one told me a thing
Of what I needed to know.
Folks talk too much of a soul
From heavenly joys debarred—
And not enough of the babes unborn,
By the sins of their fathers scarred.

And unless genuinely repented of, shuts one out of heaven.
THOU SHALT NOT COMMIT ADULTERY.

LECTURE VIII

THE SEVENTH COMMANDMENT

This old world badly out of joint. Some have everything; millions have nothing. Misery and hatred everywhere. Socialism and communism and the Seventh Commandment. "The remedy" that cures. Little thieves, big thieves, slick thieves. The most devilish thief.

I. WHAT THIS COMMANDMENT RECOGNIZES AND PROTECTS.

1. THE GREAT WORLD PRINCIPLE OF RIGHT—THE INDIVIDUAL, INALIENABLE, FUNDAMENTAL RIGHT TO POSSESS: TO OWN.

A. The gigantic evils that have accompanied possession.

a. of almost unbelievable character.

B. The RIGHT TO POSSESS as a fundamental human right.

a. Everyone has the same divine right to live as another.

b. The divine right to live calls for.....consideration.

c. The divine right to live implies the divine right to.....to.....

d. This Commandment demands such be recognized.

C. The wrong and right principle in life's possessions.

a. The wrong principle.

(a) That man is the sole owner of what he possesses.

(b) That.....makes right. The right to determine policy and operation.

(c) That.....makes right. The right to determine policy and operation.

(d) That.....makes right. The right to determine policy and operation.

(e) Result.....

b. The right principle.

(a) God's ownership of all things. Our stewardship.

(b) Our brother as.....Matthew 22:39.

(c) Result.....

II. WHAT THIS COMMANDMENT FORBIDS AS STEALING.

1. STEALING FROM THE GOVERNMENT.

A. By both individuals and corporations.

a. Dodging.....

b. Supplying.....

c. Overcharging.....

2. STEALING BY THE GOVERNMENT.

A. From other nations.

a. Taking.....they have no right to. Impose unfair.....

3. STEALING FROM CORPORATIONS.
 - A. By individuals.
 - a. Stealing.....
 - b. Stealing.....
 - c. Stealing.....
 - d. Stealing by.....
 - B. By the public.
 - a. Stealing by making unjust and ruinous.....
that make it impossible to do business, and wreck it.
4. STEALING BY CORPORATIONS.
 - A. From individuals by.....
 - B. From the public by selling inflated.....
5. STEALING FROM BUSINESS MEN.
 - A. By individuals.
 - a. Incurring.....and not paying them.
 - b. Inferior.....
 - c. Short.....
 - d. Discrediting.....
 - e. With-holding funds, falsely accusing failure of contract.
6. STEALING BY THE BUSINESS MLN.
 - A. In trade. Short weights and measures; inferior goods; misrepresentation of goods; overcharging; inferior material. A straight road to hell for many.
7. STEALING FROM THE PROFESSIONAL MAN.
 - A. Attorneys. Not.....them.
 - B. Physicians. Not.....them.
 - C. Ministers. Not.....them.
8. STEALING BY THE PROFESSIONAL MAN.
 - A. Extortionate charges by
 - B. Inflated service. Unnecessary calls by
 - C. Proselyting. Preacher thieves who try to steal.....
9. STEALING BY LAW.
 - A. Unfair.....of mortgages.
 - B. Unjust.....proceedings.
10. STEALING BY PERSONAL ACTS.
 - A. Loafing on job; skipping rent; borrowing and not returning; taking overcharge; giving underchange; cheating in deals; examinations, etc.
 - B. Stealing the affections of wives, husbands or the engaged.
11. STEALING FROM GOD.
 - A. God's time. Not keeping the Sabbath.
 - B. God's money. Not giving the tithe.

Taking from another that which is his, without giving an adequate return, is STEALING.

LECTURE VIII

THE SEVENTH COMMANDMENT

This old world badly out of joint. Some have everything; millions have nothing. Misery and hatred everywhere. Socialism and communism and the Seventh Commandment. "The remedy" that cures. Little thieves, big thieves, slick thieves. The most devilish thief.

This old world seems to many to be badly out of joint. Some have everything the heart can desire of worldly possessions. Millions have nothing and are scarcely able to secure the bare necessities of an existence. The world is in rebellion against it. Many remedies are advocated. One class urges a distribution of all wealth, another that all things should be held in common, etc. This Seventh Commandment condemns all such socialistic and communistic ideas.

I. WHAT THIS COMMANDMENT RECOGNIZES AND PROTECTS.

"Thou shalt not steal" defends the great world principle of RIGHT—the individual, inalienable, fundamental right to possess—to own. It cannot be denied that immeasurable suffering and innumerable crimes have been connected with the acquisition and retention of property. This, however, does not annul the RIGHT TO POSSESS. Everyone in this world has the same divine right to live as another. We are everyone the creature of a divine law.

The divine right to live implies the divine right to possess, to own, and for this principle of ownership, the Seventh Commandment speaks with unqualified approval. The difficulty has been due to the wrong principle in life's possessions. Man has considered himself to be the owner of everything which he may control. As such he sets up his own standards. Many such have set up the standard that might or power shall fix the right to determine policy and operation. They have been inconsiderate of other lives equally divine with an equally divine right. Lives have been thereby embittered and hatred has been nursed in the human heart. Others regard the game of life as a game of checkers and chess—one man's wits against another, the cleverest man to win. The gross injustice of this idea is that all persons are not of the same ability or endowment and the more

clever prey upon their less fortunate brothers who are tricked and robbed all along life's way. The human soul recoils against this injustice, and life is embittered by such conduct.

Others recognizing the inequality of ability, declare that the very purpose of nature is that those of more ability shall dominate those of less ability, and, measuring life only in the terms of ability, and unmindful of the divine life of every man, justify their undue advantage and unworthy treatment of their brother man. The result of all such wrong principles is distressed and unhappy lives. Much of the world's woes may be chargeable directly to these unholy principles. The right to possess, however, being clearly inferred in this Commandment, should be a possibility without such unfavorable results. It is possible when the pursuit of life is based upon the right principle. When men once understand that they are not the owners, but that God is the owner of all things, and that they are but stewards who must give an account of their administration of God's possessions, they will administer in a different manner; and when they recognize in their brother man a life as divine as their own, and that each is to love his neighbor as himself, fair consideration will be given every life. Bitterness will disappear. Happiness will possess the human soul and every man will feel that he has a place in the world and that he is part of God's great purpose. The woes of the world will be healed; but they will never be healed by any other plan. We have the right to possess, but only to possess as stewards. Let every man so conduct himself that he may give a worthy account of his stewardship.

II. WHAT THIS COMMANDMENT FORBIDS AS STEALING.

In the discussion of this application of the Commandment, I shall use two prepositions, FROM and BY.

1. FIRST, THIS COMMANDMENT FORBIDS STEALING FROM THE GOVERNMENT.

Many persons do not realize the value of the Government. They regard it as a sort of necessary evil that must be supported. It is, however, vital to everyone. Our homes would be insecure against the invader without the police. Our lives would be endangered after night. Disastrous fires would sweep away our possessions without its fire protection. Men everywhere would take advantage of each other were it not for the courts. Progress would be impossible in any line without an organized direction. We cannot exist without Government. This Government cannot exist without support and that support is provided in our taxes, and the measure of our support, which is determined by the extent of our possessions, is due to this Government and necessary for its existence. The one who avoids his apportioned share is, therefore, receiving a protection for which he does not

pay, and to that extent is stealing protection. This Commandment, therefore, condemns and forbids the dodging of taxes, duties and imports and all such legal appointments by which the Government functions. Many persons who are reasonably honest in other walks of life seem to have little ethics when dealing with the Government. For some reason they have no conscience there and do not hesitate to supply inferior goods or to overcharge for supplies whenever an opportunity presents itself. The invisible Government, however, is as much a reality as the visible person and all such deeds are stealing as certainly as if they were dealings between individuals.

2. THIS COMMANDMENT LIKEWISE FORBIDS STEALING BY THE GOVERNMENT.

A Government steals from other nations, when in its might it takes territory from other nations, or imposes unfair and burdensome tribute. Governments may even steal from individuals by taking from them their possessions without an adequate return. It is doubtful if there is a nation of the world that is not thus guilty. Against all such injustice this Commandment sets itself with unqualified condemnation.

3. THIS COMMANDMENT FORBIDS ALL STEALING FROM CORPORATIONS.

Many persons who would scorn the opportunity of dishonesty among their fellowmen act upon an entirely different principle in their relation to corporations. They have little conscience when dealing with them. The other day a man crowded into the street car and in his apparent eagerness to board the car, forgot all about the pay, and when on the car, so glad that he had gotten on that he forgot he had any due to the company, and was so busy looking the other direction that he overlooked the conductor entirely. How many persons belong to the roll of thieves for so small a sum as a street care fare? And likewise, every fare box, with its recording dial, is a silent reflection upon those who take up the fares.

In a certain city there lived a man in a beautiful home which was lighted up every night. The monthly bill did not seem to justify any such a use of light. The company sent its inspectors, who one after another declared that they could find no defect. But the company was not satisfied. They sent an inspector to that house to stay there until he should find the device whereby a man could so light up his house with so small a bill. Every examination failed until he finally tore open the end of the house and there found that the man had secretly connected diverting wires which he had hidden in the very framework of his house, which conveyed the current around the meter. He was known in his city until that time as an honorable man; from that time on, among his associates as a little thief who lived in the big house.

Inspectors of meters relate all sorts of devices that men and women are using whereby electric light meters, gas meters, water meters and so forth, may be prevented from recording the product which flows through them. Every such person is a thief, and as much a thief as if he stole the money from the corporation.

Another thief not so common today as formerly, due to the fact that a different class of men are on the roll, is the one who pads his expense account—charges the firm with larger expense than is actually incurred, and he pockets the difference.

Stealing from corporations is not only a sin of individuals. Sometimes the public will steal a corporation empty. They do it by exacting laws for their own benefit which makes it impossible for the corporation to earn its living and to pay its legitimate dividends to those who have invested their money in its establishment and perpetuity. In one of the eastern cities the people of the city determined that they wanted eight tickets for a quarter from their street car company, and so voted in their city. The result was that the company was obliged to go into the hands of a receiver and all those who had invested their money in the enterprise lost heavily. The public, by an unjust law, had stolen the company empty. The public was the thief and no less a thief than if every man who participated in that stealing had stolen from an individual.

4. THIS COMMANDMENT CONDEMNS ALL STEALING BY CORPORATIONS.

Corporations are themselves guilty of thievery in many instances. It is done where the management, in its anxiety to enlarge and increase its prosperity and dividends, underpays its employees. Every corporation is entitled to a good return upon its money invested, but in many instances institutions are not satisfied with a good return. They must have larger returns, and to obtain them must keep down expenses, which frequently means the shaving of wages. They are stealing from their employees, for every man has a right to fair consideration, and no institution has the right to deprive him of that fair consideration that it may increase its profits. The corporation that does it is a thief.

Corporations merit the condemnation of this Commandment when they place their stocks and bonds upon the market at inflated prices. How little the public knows or can know of the soundness of an institution, and when a corporation has no conscience and its representatives have no conscience, the public is beguiled and pillaged. Millions upon millions of dollars have been stolen outright by this unholy procedure. With all the power of divine authority, there rings against such institutions "Thou shalt not steal."

5. THIS COMMANDMENT FORBIDS STEALING FROM BUSINESS MEN.

The business man is frequently the victim of clever and unexpected thefts. The methods of business render him liable to thefts in unexpected places. A customer of worthy appearance and apparent honesty will open an account and incur bills either beyond the ability to pay or without the intention to pay. In either case such a person is taking from the business man without giving adequate return; he steals; he is a thief. Every business man is required to charge off every year a certain sum to profit and loss, which is in some respects a polite way of charging it to thieves.

All those who receive wages for acceptable work but render an inferior quality, are taking from the business man that which is his without giving the adequate return, and must be classed among the thieves.

An every-day mode of stealing, that has become so common that it is almost respectable, is that committed by the late comer to work. If one was to find at the end of the week that his pay envelope was 15 cents short, he would not be satisfied, and if the employer was habitually short only a few cents, he would be severely condemned for his spirit and method. No less unjust is coming 10 and 15 minutes late and expecting a full pay check at the end of the week. The late comer is taking money for time not given. It may be only stealing a little time, but it is stealing nevertheless.

Withholding funds, falsely accusing failure of contract, is frequently only another measure of robbing a man of that which is his due. Many a man would rather compromise than go to law, rather lose a portion of that which is his than to fight for it. I heard a man relate recently with much mirth how he had beaten his contractor out of \$300.00, accusing him of defective work, which the man acknowledged amounted to nothing.

6. THIS COMMANDMENT EQUALLY CONDEMNS STEALING BY THE BUSINESS MAN.

The business man is sometimes himself likewise a sinner. It is notorious that men have stolen by short weight and measure, by supplying inferior goods and misrepresenting goods, by overcharging, by supplying an inferior material. We are afraid the broad road to hell has a good many such business men in it. They have taken money from their customers and clients without giving them an adequate return.

A boy came into a certain store in this city to purchase a fur cap. One of the clerks showed him several caps. The lad asked the price of one of them and was told it was \$4.00. Looking it over, he concluded that it was not just what he wanted and began looking over other caps. Another clerk standing nearby

came up and picked up this identical \$4.00 cap and walked away with it to another counter, where he brushed it up and fixed it up a little, and came strolling back to the lad, who was still talking to the first clerk about caps. This second clerk said to the boy, "Here's a cap that I believe you might like, it's a beauty, try it on." The boy tried it on, and as he did so, the clerk remarked, "You look mighty well in that cap, that's a dandy, it's exceedingly becoming to you." The boy looked in the glass, viewed it from all angles, and asked the second clerk how much that cap was. The second clerk replied, \$12.00. After looking it over a little further, he said, "I'll take this one." It was the identical cap which he had looked at in the first place that was selling at \$4.00. The employer related the incident with amusement, regarding it as a clever sale with nothing wrong about it. But it was a straight stealing of \$8.00.

7 and 8. THIS COMMANDMENT LIKEWISE FORBIDS STEALING FROM THE PROFESSIONAL MAN AND BY THE PROFESSIONAL MAN.

The professional man sometimes finds himself the victim of a thief who employs his services and then fails to make the effort to pay him. The attorney, the physician and sometimes the minister, suffer from such treatment. The professional man may himself be chargeable with the same thing, for in many instances physicians and attorneys make extortionate charges, charges beyond all reason, charges that rob their clients. It is a shame and a disgrace that so many instances are in evidence; the amount that they demand is far in excess of the real service which they render; they rob their constituents and every robbery is thievery.

The meanest of professional thieves is the preacher thief, who in the garb of holiness and under the pretense of righteous interest, calls in the families of another parish, and by gracious and plausible representations and every personal grace, induces members to leave their church to become members of his. Such preachers steal in the livery of heaven. They are the most sneaking of thieves, for they do it in the name of righteousness.

9. THIS COMMAND EQUALLY CONDEMNS STEALING BY LAW.

The manner of stealing seems to be limited only by the ingenuity of man. There are legal thieves no less criminal than the highway robber. The man who lends money upon property and when the holder of the property is unable to meet his obligations, the lender, taking advantage of the situation, hastily forecloses his mortgage, receiving frequently twice the amount, and sometimes three times the value of the amount involved, has simply stolen from the unfortunate borrower. Such a person has stolen in a legal way, but he is none the less a thief for having done it.

A man whom I knew to be entirely indifferent to his obligations which had amounted to a considerable sum, hailed me one day with the exclamation, "I have all my debts paid." I thought some rich relative had left him several thousand dollars, and inquired what good fortune had come to him. He replied, "I have gone through bankruptcy and cancelled all my debts." More than one man has hid behind this well-purposed law and robbed his creditors right and left. He is a clever thief, perhaps the more dangerous because he is so clever, nevertheless a thief.

10. THE SEVENTH COMMANDMENT CONDEMNS ALL PERSONAL ACTS OF DISHONESTY.

There are the thieves, so designated because of their personal acts, such as loafing on the job when they are paid for work, skipping the rent, borrowing and not returning, taking over-change and giving under-change, cheating in deals, cheating in examinations, etc., etc., every one of them acts of theft and denounced by this Seventh Commandment.

The most devilish thief is the one who slips into another's home and steals the affections of a husband or wife, thereby wrecking God's sacred institution, "The Home." The civil law is entirely inadequate in its provision of punishment for such monstrosities. It is a crime that is worthy of the death penalty and there are thousands of persons who are suffering a living death because such tragedies have taken place in their own homes. There is scarcely any measure of the villainy of such a thief, and they are abroad everywhere. May God hasten the day when society will brand all such vipers as instruments of the devil himself.

The extent of this Commandment has by no means been reached. The four little words, "Thou shalt not steal," sweep with tremendous force down every avenue of life, and brands an army of men and women as crooks and thieves, and it will be a sorry group that shall appear at last before the Lord God Almighty to render an account of their unholy deeds.

11. THIS SEVENTH COMMANDMENT INCLUDES TAKING FROM GOD.

What shall we say concerning man and his relation to God? Paul reminds us that in God we live and move and have our being. God reminds us that all things are His, the sun, the moon, the stars, the earth and the fulness thereof. Cattle upon a thousand hills, the silver and the gold, all the treasures of the earth, everything is His, and He has entrusted it to the children of men, but He has written His law that man shall return one-tenth of his income or increase to Him. Have we done it?

Here is the charge which His prophet makes, Malachi 3:8-9: "Will a man rob God? Yet ye have robbed me. But ye say,

wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation."

The law of giving is as definite as the law of faith. God speed the day when this Scripture shall be heeded.

THOU SHALT NOT STEAL.

LECTURE IX

THE EIGHTH COMMANDMENT

The devil sin. Wagging tongues and loose minds. The tongue set on fire of hell. Is a lie ever justifiable?

INTRODUCTION.

He who steals my purse steals trash:—
But he who filches from me my good name
Robs me of that which not enriches him
And makes me poor indeed.

—*Shakespeare, in Othello, Act III, Scene 3.*

What filching is done! And with what little concern or shame. What wounds have lasted to the grave. God speaks and must be heard. The Eighth Commandment.

I. WHAT THIS COMMANDMENT FORBIDS.

1. IN PARTICULAR.

- A. Luther's explanation. Catechism.
- B. The several persons who bear false witness.
 - a. The scandal monger (human buzzards).
 - b. The wagging tongue and.....minded folks (those who just rattle along without thinking, and spread injurious reports—tale bearers). Many.....are caused thereby.
 - c. The.....folks (who make detracting statements).
 - d. The.....hearted folks (who make assertions that are not true).
 - e. The.....both favorable and unfavorable.
 - f. The.....folks, "who know," etc.
 - g. The.....who invents a slanderous lie with a malicious intention. Compared with such a person, a highway-man is kind.
 - h. The political, moral and religious.....
 - i. All.....testimony.
- C. The inspiration of all this false witness.
 - a. James 3:6: "The tongue is set on fire of....."
- D. The wickedness of it.
 - a. Innocent persons have been killed. Naboth, 1 Kings 21:13. Stephen, Acts 6:13. Our Lord. The monument at Milford, N. J. The banker in Illinois.
- E. The charge of this Commandment.
 - a. Thou shalt NOT bear false witness. Stop it. Hold your tongue. "There is so much bad in the best of us, and so much good in the worst of us, that it doesn't behoove any of us to talk about the rest of us."

F. The New Testament on "bearing false witness."

- a. James 1:26: "The religion of one who bridleth not his tongue is
- b. Matthew 12:36. Every.....word to be accounted for in the final judgment.

G. The better and Christian spirit toward our neighbor.

- a. Defend him. Speak well of him.
- b. Live 1 Corinthians, chapter 13.

2. IN GENERAL. ALL.....

- A. Why this? Because it.....basis of society.
- B. Is lying common or uncommon?.....
- C. Who told the first lie, and is the father of lies?.....
To whom was it told?.....Where?.....
Genesis, 3rd chapter.

II. DIFFERENT WAYS OF LYING.

1. LYING TO CHILDREN: To get away from them; to scare them from doing things; Santa Claus myth.
2. SOCIAL LYING: "Not at home" when you are; "Delighted to see you" when you are not; Compliments you do not mean.
3. EXCUSE LYING: Excuses not true.
4. LIVING A LIE: Pretending to be nice, honest, having things, to know things, and not so.
5. LYING BY INFERENCE.
6. LYING BY INACCURACIES: Careless statements.
7. BUSINESS LIES.
8. PROFESSIONAL LIES.
9. RELIGIOUS LIES: Christian Science; Unitarians.
10. "HALF TRUTH" LIES. The most.....lies.
11. "WHITE LIES," that are in reality little black.....

III. IS A LIE EVER JUSTIFIABLE.

1. THE HEATHEN VIEW. *Mohammedanism* teaches it is right to lie to women, to save life, and in war. The result of this view. *Krishna's* view, the Hindu god, is that it is right to lie in connection with marriage, lust, to save life, to save property, and for the sake of a Braman. Result.
2. THE CHRISTIAN VIEW. The devil is the father of lies. God cannot lie. Can a lie therefore ever be justifiable?.....
3. WHY THEN DO MEN AND WOMEN LIE? Because "the..... is in them."

IV. THE RESULTING CURSE OF LYING.

1. IN THE BEGINNING—Wrecked the.....
2. EVER SINCE—Wrecks every good.....
3. IN ETERNITY—Keeps one out of.....

No lie is JUSTIFIABLE, RESPECTABLE, HONEST, CHRISTIAN.
It is the Devil-Sin.

LECTURE IX

THE EIGHTH COMMANDMENT

The devil sin. Wagging tongues and loose minds. The tongue set on fire of hell. Is a lie ever justifiable?

He who steals my purse steals trash:—
But he who filches from me my good name
Robs me of that which not enriches him
And makes me poor indeed.

—*Shakespeare, in Othello, Act III, Scene 3.*

What filching is done. And with what little concern or shame. What wounds have lasted to the grave. God speaks and must be heard. The Eighth Commandment rings, "Thou shalt not bear false witness against thy neighbor."

I. WHAT THIS COMMANDMENT FORBIDS.

1. In particular this Commandment forbids the bearing of false witness. In Luther's explanation, he says, "We should so fear and love God as not deceitfully to belie, betray, slander, nor raise injurious reports against our neighbor, but apologize for him, speak well of him, and put the most charitable construction on all his actions."

There are many classes of persons who come under the condemnation of this Commandment. Among such are the scandal mongers, the human buzzards who feed upon foul things and take delight in gossiping about them. They keep alive by their iniquitous prattle, many harmful things that do inestimable damage, many things that may have but little truth, but which become greatly magnified and perverted by careless repetition. And the wagging tongue and loose-minded folks—those who just rattle along without thinking—spread injurious reports. They are sometimes designated as tale-bearers. They have no malicious purpose, but must talk, and most great talkers do little thinking, likewise do not think of the harm they do by bearing tales of one sort and another. I have personally known of several divorces that have had their inspiration from these tale-bearers. They arouse distrust which soon magnifies the most innocent acts into serious acts that admit of no explanation.

Others who bear false witness are the envious folks who are ever ready to make detracting comments about any and everyone who receives favor or attains success or receives an honor.

Such detracting comments have their inspiration only in the miserable mind of such envious persons. The jealous-hearted folks are grievous sinners under this Commandment. Accusations are made without the slightest foundation. They see things that never exist, and with their biting tongues inflict wounds that never heal.

A common violator of this Commandment is the exaggerator, who is ever ready with detracting assertions concerning those whom he does not like, and likewise is extravagant in commendation of those who are in his favor. The one is no less contemptible than the other, and a host of persons are included in this class.

And there is the suspicious person who is ever ready with his abominable intimation of "who knows but he does this or she does that"; "who knows how dishonest this one or that one may be"; "who knows what is done in secret." With those little words "who knows" they would damn an angel in heaven. Their defamatory question may not have the slightest justification: it is but an abominable creation of miserable suspicion.

Bearing false witness has become so common in the political contest that we almost pass it by without consideration. But so common is it that a respectable man dislikes to run for an office, for he usually becomes the victim of such mud-slinging that he scarcely recognizes himself when the campaign is over. Bearing false witness in such campaigns is nevertheless as great an abomination as in the quieter walks of life.

One meets this despicable business also at times with the moral and religious opponent. The selfishness and vain ambition of such an aspirant or opponent leads him to resort to the contemptible measure of misrepresentation to win his end.

It is scarcely necessary to say that this Commandment forbids every and all false witnessing in the courts.

The worst and most miserable violator of the sacred name of another, is one who invents a slanderous lie with a malicious intention. Someone has said that compared with such a person a highwayman is kind, and the one who shoots another is merciful. Many a person of spotless character has gone through life suffering moral wounds that have never healed.

What is the inspiration of all this miserable bearing of false witness? James tells us (3:6) that "The tongue is a fire, a world of iniquity; that it defileth the whole body, that it setteth on fire the course of nature; and it is set on fire of hell." The misery, suffering, distress and mental torture which false witnessing has caused could have no other source than out of the bottomless pit.

Anything so destructive to human happiness and filled with such injustice is capable of any wickedness. We see it in its ghastly end in righteous Naboth (1 Kings 21:13) being stoned

to death upon the testimony of false witnesses. And the first martyr of the Christian faith, Stephen (Acts 6:13) met his death at the hands of false witnesses. An unusual but striking evidence of its miserable character and wicked results, as suffered among men and women everywhere, is a monument at Milford, N. J., on which a husband had cut an unusual inscription, as follows: "Caroline, Wife of Calvin Cutter, M. D., murdered by the ——— Minister of ——— Church, September 28, 1838. She was accused of lying ———, and reduced to poverty by Deacon ———. ——— The intentional and malicious destruction of her character and happiness as above described destroyed her life."

In the early part of 1923 Mr. P. J. Schmidt retired as cashier from an Illinois bank. Soon after he retired from his position which he had so honorably filled for so many years, someone with more time than sense started a bit of gossip that they guessed Schmidt was asked to retire; and someone else added to it that they presumed there must be some discrepancies in his accounts. In a little while the whole town was wagging its tongue about the dishonesty of this man and how they must have been deceived in him. "Who would have thought that this man was that sort." People shunned him. His old friends had little to say, and he asked some friend what was the occasion of this distant attitude on the part of everyone, when he was told the gossip that was going about. It so astonished him, wounded and overcame him that he dropped dead. An examination of his accounts followed and proved that his relations with the bank were perfect. Gossips killed him just as surely and as suddenly as if he had been shot instead of slandered.

In Los Angeles some thoughtless persons, not long ago, carelessly coupled the name of a young widow and a young married man. The wife of the latter took the law in her hands. Her love became wild with the fear of a lost husband. She accepted the gossip at its face value and ruthlessly and cruelly killed the woman she fancied was the rival in the affections of her husband. It all turned out that she was mistaken in her fears. It was then too late. She was a murderer consigned to serve a life term in prison. The idle chatter of a reckless tongue was as great a murderer as she, and if justice were done, he or she would also serve a similar sentence.

Against the terrible wrongs of false witness the Lord God Almighty has spoken with tremendous force, "Thou shalt NOT bear false witness." Stop it. Hold your tongue. As someone has said, "There is so much bad in the best of us, and so much good in the worst of us, that it doesn't behoove any of us to talk about the rest of us."

The Apostle James, in his general letter to the members of the churches of his day, takes note of this also when he says (James 1:26): "If any man among you seem to be religious, and bridleth

not his tongue, but deceiveth his own heart, this man's religion is vain."

The bearing of false witness will not go unpunished. We may escape here, but a reckoning will be made. The Lord Jesus said (Matthew 12:36): "But I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of judgment." The Christian spirit is admirably stated in Luther's explanation of our duty to our neighbor, when instead of bearing false witness we should defend him, speak well of him. How keenly and beautifully the Apostle Paul depicts the bad and good in the 13th chapter of the first letter to the Corinthians (2 to 8 inclusive), where he says:

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith so that I could remove mountains, and have not charity, I am nothing.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

"Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

"Rejoiceth not in iniquity, but rejoiceth in the truth;

"Beareth all things, believeth all things, hopeth all things, endureth all things.

"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."

What a different world it will be when we begin to live this spirit.

This Commandment forbids in addition to bearing false witness, all lying. I have put the question to my classes for many years whether lying is common or uncommon, and without exception the answer has been "common." This is a sorry comment upon human life, and it is well that we take heed to this Commandment that forbids all perversion of facts, and it is well that we set our faces likewise against all untruth, for falsehood is destructive to every pillar of society. When one can no longer be believed he is useless, and any manner and measure of evil is possible. It is well that we remember it was Satan who told the first lie and that he is the father of all lies, and that he was a liar from the beginning and will be to the end of time. Every lie is a connecting link between the one telling it and the devil himself.

II. DIFFERENT WAYS OF LYING.

1. LYING TO CHILDREN.

It is impossible to measure all the ways of falsehood. Some of the more common are the lies to children told frequently by

their parents to get away from them or to scare them from doing things. It is an easy way to accomplish an end. A child's imagination is always alert, and to make him believe that some monstrous thing is about to get him will often restrain him, but the result which he suffers with fear having been instilled into his soul, from which he never escapes, reflects the tremendous wrong which is done to him.

One of the most beautiful lies told to children is the Santa Claus story. It has become so popular and fascinating that we shrink from such a statement as "The Santa Claus' lie," but of all the stories invented, the devil, by connecting it up with the great Christmas festival, has used this one perhaps more effectively than any other. Christmas has but one cause for existence, the commemoration of that sublime event when the only begotten Son of God came to this world through the virgin Mary in the person of a little babe. It is one of the greatest events that has ever transpired on this earth. And because of its superlative character and that the generations of the human race might have a growing and lasting appreciation of its purpose, the Church of Jesus Christ established one day when that event should be fittingly commemorated. Anything that will detract from the rightful spirit of that day is sacrilege. That the Santa Claus' story has so detracted can not be denied. A public school teacher a few weeks ago asked her twenty pupils how many of them knew the Santa Claus story. Every hand went up. Then she asked them how many of them knew the real Christmas story. And only six out of the twenty knew it. This indicates how this fanciful and subtle story of old Santa has possessed the season and supplanted the real meaning of the day. Satan has certainly gotten in his work. Tell the children what the day is and why we make our gifts, and banish from your homes this story, yes beautiful story of old Santa, but an exceedingly wicked story when it robs the Christ of that which is due Him.

2. SOCIAL LYING.

Another of the many ways of lying are the social lies: "not at home," when you are; "delighted to see you," when you are not, and compliments that you do not mean—every one of them lies.

3. EXCUSE LYING.

Excuses that are not true and simply made to cover up a real cause, is nothing but *lying*.

4. LIVING THE LIE.

Pretending to be nice and to be honest and to have things and to know things, when it is not so, is only living a *lie*.

5. LYING BY INFERENCE.

One may lie by inference as well as by word. A certain store-keeper whom I knew was asked by a customer for a pair of cuff

buttons. He showed her a common pair usually carried in a small country store, and when asked the price, stated it was 75 cents. The customer said she wanted to get something good for her husband's birthday, better than these. He walked back to the same case and fingered around the various items, took another pair of cuff buttons off the same card and brought them to her with the comment, "How would these suit you?" She remarked, "They are the same style as the others." He replied that they were. After looking them over carefully she inquired how much they were. He replied, "Four dollars." She gave him a five dollar bill and he gave her one dollar in change and she went her way. He had not spoken an untruth save in price, and yet he had lied as distinctly as if he had not uttered a word of truth in the whole transaction.

6. LYING BY INACCURACIES.

A common way of lying is inaccurate statements. It may become a habit, but not less untruthful. Everyone is likely to make a mistake, but the habit of careless, inaccurate statements certainly comes under this indictment.

7. BUSINESS LIES.

The business world is full of its lies. The advertisements in the papers are in many instances so full of them that you can scarcely believe them at all. In many lines of business, men seem to be exceedingly careless of the truth, which is but another way of saying that they are lying in their business.

8. PROFESSIONAL LIES.

Many persons are today in perdition, eternally lost, because their attending physicians assured them that they were getting well when he knew they were within a few days of departure. They trusted to get well, but died without a Saviour, when had they been told the truth about the seriousness of their illness they might have been reconciled to God and His Son Jesus Christ. Every physician should be as honest with his patients as a minister of the Gospel with his parishioners.

9. RELIGIOUS LIES.

Those institutions like Christian Science and the Unitarian Church are guilty of religious lies, for they pretend to be churches in which men and women shall find salvation, when in fact they deny the deity of our Lord Jesus Christ, belief in which is essential to salvation. Like priests and prophets in the Old Testament, they are saying to their members, "peace, peace," when there is no peace.

10. THE HALF-TRUTH LIE.

Perhaps the most iniquitous of lies is the half-truth lie. Tenneyson has written, "The lie which is half truth is ever the blackest of lies," for it uses the truth to shield its deceptions.

Let everyone who uttereth a lie, whether it be in the home or in society or in business or in religion, keep before his mind that the devil is the father of lies, and that he was a liar from the beginning.

III. IS A LIE EVER JUSTIFIABLE?

1. THE HEATHEN VIEW.

The heathen says it is. The Mohammedan teaches that it is right to lie to women, to save life and in war. The result of this view is that he is likely to lie about anything, for if one cause justifies a lie, another cause will equally justify another lie.

Krishna's view in the Hindu religion is that it is all right to lie in connection with marriage, lust, to save life, to save property and for the sake of a Brahman. The result of it is that he lies whenever he thinks the occasion is benefitted thereby.

2. THE CHRISTIAN VIEW.

Whether a lie is ever justifiable in the Christian faith is easily answered by the fact that "the devil is the father of lies" and that all lies are inspired by him, that "God can not lie." No lie, therefore, can be acceptable before Him. The way of the Christian, then, is easily determined. His path is not that of satan, it is the path of God. No lie is ever justifiable.

V. THE RESULTING CURSE OF LYING.

A thing that is declared to be so common would be naturally supposed to be of little consequence. The contrary, however, is true. The curse of it is realized when we recall that it was a lie that wrecked the human race at its very beginning. The curse of it is further experienced when we consider how it discredits every other ability which one may possess. One may be never so good an accountant or have outstanding executive ability, or be never so accurate in figures or skilful in the arts or learned in the professions, but if he does not tell the truth it all avails nothing. It nullifies every quality. Its greatest curse, however, is the one that reaches throughout eternity, for the Scripture reminds us that no liar shall enter the Kingdom of Heaven.

No lie is justifiable, respectable, honest, Christian—it has its inspiration and its birth in the devil and is the devil sin.

"Thou shalt not bear false witness against thy neighbor."

LECTURE X

THE NINTH AND TENTH COMMANDMENTS

The sin we are afraid to mention. It walks our streets with head up. It sits in our pews without a blush. It may be on our Official Boards with complacency and pride. It respects no kindness, no relationship, no sacredness and it has no mercy. It dares the hereafter—The Master Sin.

INTRODUCTION.

The unusual subject and why so stated.

The sin to which this title has been given is the sin—

That made Achan a thief. Joshua 7:1-26.

That made Gehazi a leper. 2 Kings 5:1-27.

That made Ananias a liar. Acts 5:1-5.

That made David an adulterer and murderer. 2 Samuel 11:2-27.

That made Judas betray Jesus Christ. Matthew 26:14-16.

No wonder there are Commandments about it. Repeat them. It is evident that it deserves more than a passing reference. Note, however, the Commandment does not read, Thou shalt not covet, but thou shalt not covet certain things or in a certain way.

I. COVETOUSNESS DEFINED.

1. ITS DOUBLE USE IN SCRIPTURE.

A. Paul's use of the word in his first letter to the Corinthians (1 Cor. 12:31), "Covet earnestly the best gifts," etc.

B. God's use of the word in these two Commandments.

2. ACCORDING TO THE DICTIONARY.

A. To desire.....; to long for; To.....

a. The place of desire in life. What would life be without it?
..... It is the.....power. Therefore not all wrong.

B. To have an.....desire.

a. Illustrations:

The desire to have an automobile all right. The desire that moves one to steal it is all wrong.

The desire to have good clothes is all right. The desire that gets what you cannot afford, or pay for, is all wrong.

The desire to play is all right. The desire to play that neglects duty is all wrong.

The desire to have money is all right. The desire that moves one to cheat or steal is all wrong.

The desire to be wealthy is all right. The desire that takes undue advantage and disregards others is all wrong.

The desire to have good grades all right. The desire that cheats to get them all wrong.

The desire to have your own wife or husband all right. The desire to have some one else's wife or husband is all wrong.

The desire to have good employees all right. The desire that steals away your neighbor's good employees is all wrong.

Desire to have and enjoy life's material things all right. But such desire that doesn't give God His part, is all wrong.

Right desire is good, necessary. It is INORDINATE, UNLAWFUL, UNRIGHTEOUS desire that is wicked.

II. THE POWER AND WICKEDNESS OF THIS FORBIDDEN DESIRE (COVETOUSNESS).

1. AS OBSERVED IN HUMAN LIVES.

It leads to all manner of sinning and it respects nothing and nobody.

- A. No.....Lot's treatment of Abraham. Gen. 13:1-18.
- B. No.....Jacob's cheating of Esau. Gen. 27:1-29.
- C. No.....Herod taking his brother's wife. Luke 3:19.
- D. No.....Robs widows and orphans.
- E. No.....Gehazi's disregard for Elisha's effort to convert Naaman. 2 Kings 5:20-27.
- F. No.....Demas forsook Paul for this world's possessions. 2 Timothy 4:10.

Mother Eve coveted to be like God, and disobeyed God and wrecked the world. Gen. 3:6.

Covetousness respects nothing and nobody. It is the MASTER SIN.

2. AS CLASSED IN SCRIPTURE.

- A. With the vilest of sins: 1 Cor. 6:9-10; Ephes. 5:5. Col. 3:5: "Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

III. THE SEAT OF THIS POWERFUL AND WICKED DESIRE (COVETOUSNESS).

- 1. THE HEART. Proverbs 4:23: Keep thy heart with all diligence; for *out of it are the issues of life.*

IV. THE PRESENCE OF THIS POWERFUL AND WICKED DESIRE (COVETOUSNESS).

- 1. EVERYWHERE.

V. THE HORRIBLE DECEPTION OF THIS POWERFUL AND WICKED DESIRE (COVETOUSNESS).

- 1. WHAT IT PROMISES.
- 2. WHAT IT BRINGS.
Ahab's coveting Naboth's vineyard. 1 Kings 21:1.
Judas, who betrayed Christ. Matthew 27:3-5.

VI. THE CURE OF THIS POWERFUL AND WICKED DESIRE (COVETOUSNESS).

- 1. A RIGHT UNDERSTANDING OF LIFE. Luke 12:15: Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.
- 2. THE NEW BIRTH. John 3:5: Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.

LECTURE X

THE NINTH AND TENTH COMMANDMENTS

The sin we are afraid to mention. It walks our streets with head up. It may be in our pews without a blush and on our official boards with complacency and pride. It respects no kindness, no relationship, no sacredness, and has no mercy. It dares the hereafter — THE MASTER SIN.

The sin at which the Ninth and Tenth Commandments strike, underlies all the others. It is the sin that made Achan a thief (Joshua 7:1-26); that made Gehazi a leper (2 Kings 5:1-27); that made David an adulterer and murderer (2 Samuel 11:2-27); that made Ananias a liar (Acts 5:1-7); that made Judas betray Jesus Christ (Matthew 26:14-16). It is not to be wondered at that God thundered a Commandment against it.

“Thou shalt not covet thy neighbor’s house.”

“Thou shalt not covet thy neighbor’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor’s.”

It is to be noted that this Commandment does not say “Thou shalt not covet.” We have the Commandments “Thou shalt not steal,” “Thou shalt not commit adultery,” “Thou shalt not kill,” but this Commandment is not “Thou shalt not covet.” It is a Commandment that says thou shalt not covet certain things. It is well that we understand this, for covetousness is sometimes used in a favorable way. We should, therefore, determine the meaning of the word “covet” and analyze its application.

I. COVETOUSNESS DEFINED.

1. ITS DOUBLE USE IN SCRIPTURE.

It is very evident that “covetousness” has more than one application, for in 1st Corinthians, 12th chapter, Paul speaks about the various gifts which different persons may possess and how that persons possessing different gifts are in need of each other. He uses the figure of the human body to illustrate the relation of different members to each other, and closes the chapter admonishing the Corinthian Church to *covet earnestly* the best gifts. Here in the Ninth and Tenth Commandments we have the warning against coveting certain things. There is, therefore, coveting in a good sense and coveting in a bad sense.

2. ACCORDING TO THE DICTIONARY.

The dictionary defines "Covet" in and by itself as "to desire eagerly, to long for, to crave." In this sense it occupies a very large place in life, for life that does not have desire would soon result in nothing. In fact, desire is the moving power in life. "Covet" in its illegitimate application must, therefore, be desire of wrong things, or a wrong desire of things.

A young lady a few years ago was seized with a desire to remember her friends at Christmas in a generous way. She purchased a victrola for her mother and any number of beautiful and expensive gifts for other friends. As she went from place to place, each firm asked her where she worked and what salary she was getting. The standing of her employer and the salary she received led each successive firm to extend credit, not knowing, of course, that she had already far over-purchased her earning power. She distributed her gifts with great delight, but her joy was short-lived. The different firms sent in their bills and when payments were not forthcoming began to press their accounts. She found herself overwhelmed with debt, and the disposal of her purchases were such that she could not return them, for they had all been given away. The character of her purchases made it exceedingly embarrassing for her to take anyone into her confidence. She was desperate. One day when the deposit book was ready for the bank, she went into the closet to get her coat and hat, and returning to the desk, cried out, "Did that man come in who opened the door a moment ago?" Her employer asked why. She said, "Someone has robbed the deposit book," and began to shed copious tears. Her employer consoled her by saying that the man had evidently slipped in the moment or two she was away from her desk. She upbraided herself for having left the book on the desk. Her gracious-hearted employer exonerated her from any blame, and asked her to check up how much was missing, and she reported \$75.00 in currency. After a little consultation, she took the checks to the bank.

A couple of weeks later this business man secured his return checks from the bank, and in looking over them discovered one in the amount of \$200.00. He tried to recall the item for which it had been written. Scanning the signature carefully, he discovered that it was not his writing. A few comparisons convinced him that the young lady had signed his name. He called an officer and went to her home, where the officer demanded the \$200.00. She professed amazement at his presence, entire ignorance of what he wanted, and assured him with every innocent expression that he was entirely mistaken. He gave her the alternative of producing the money at once or going along with him to jail. When her protestations were of no avail, she went to the closet and got the money. She had just gotten it that afternoon and had not had time to spend it.

In this incident we have a well defined case of covetousness. She had a desire that ran away with her and led her into the most extravagant and unlawful deed, and that was unrighteous in every respect. Covetousness, therefore, may be defined as an INORDINATE, UNLAWFUL and UNRIGHTEOUS desire.

A few further illustrations may help us to see or to better understand covetousness. The desire to have an automobile is all right, but the desire that moves one to steal an automobile is all wrong. The desire to have good clothes is all right, but the desire that gets what you cannot afford or pay for is all wrong. The desire to play is all right, but the desire to play that neglects duty is all wrong. The desire to have money is all right, but the desire that moves one to cheat or to steal or to defraud in order to get it is all wrong. The desire to be wealthy is all right, but the desire that takes undue advantage of another, disregards the rights of another in order to be wealthy, is all wrong. The desire to have good grades is all right, commendable, but the desire that cheats in order to get good grades is all wrong. The desire to have your own wife or husband is all right, approved and commended by Scripture, but the desire to have someone else's wife or someone else's husband is all wrong. The desire to have good employees is all right, but the desire that steals away your neighbor's good employees is all wrong. The desire to have and to enjoy life's material blessings is all right, but the desire that is so concerned about these things as to neglect God and not return to Him His due is all wrong. Right desire is good, necessary; it is the inordinate, unlawful, unrighteous desire that is wicked. This is covetousness.

II. THE POWER AND WICKEDNESS OF THIS FORBIDDEN DESIRE (COVETOUSNESS).

1. AS OBSERVED IN HUMAN LIVES.

Its power and wickedness is evident in that it leads to all manner of sinning and respects nothing and no one. It knows no kindness, as seen in Lot's treatment of his uncle Abraham. It was Abraham who gave Lot his start and made it possible for him to have any substance at all, and when Lot had become prosperous, his herdsmen, undoubtedly with his knowledge, quarreled with his uncle's herdsmen. Abraham asked Lot for a conference with the beautiful sentiment, "We be brethren"; and when Abraham showed Lot the fertile Jordan valley and the hills, and that there was plenty of room for both, and asked Lot to choose which he would have, Lot, with his eager desire to amass a greater fortune, chose the best, the rich valley of the Jordan. In view of his uncle's great kindness, he should have chosen the less desirable, but covetousness mastered him, and he made the unworthy choice. Covetousness regards no kindness.

Jacob and Esau furnish us a familiar and striking example (Genesis 27:1-29). Esau the hunter had been in search of game and after a long chase and without food for some considerable time, returned just as Jacob had his meal ready. Esau begged his brother for food. His crafty and covetous brother was always looking for an advantage. By the law of that day the elder son received a double portion of his father's inheritance. Jacob, ever alert, ventured the bargain that his brother give him his birthright to the double portion, for the meal. The fatigue of the hunter and the pangs of hunger had so depressed the hunter, Esau, that he fancied he was at death's door, and that all that could possibly remain to him in life was a satisfying meal and his departure would soon follow. Of what use could his birthright be to him then? The only value it could be to him would be to satisfy the gnawings of starvation. He agreed to the sale of his birthright for one mess of pottage, but before he got it, Jacob made him sign it over. With glee Jacob passed over the meal and went out with the transferred birthright which he had so long coveted. How disgraceful a transaction, that one brother should take such unholy advantages of another, but covetousness knows no relationship. We see similar examples everywhere in life, brothers taking advantage of each other and of sisters, and sisters taking advantage of each other, and sons and daughters taking advantage of fathers and mothers. Oh, the shame of covetousness.

And it knows no sacredness, as witnessed in Herod taking his brother Phillip's wife (Luke 3:19).

It knows no mercy. An attorney whom I knew, who once taught a Sunday School class and was choir director, was asked by a widow to help close up her husband's business. About all that was left was \$3,000.00 insurance, which the attorney received, as her attorney, and kept. She came to him again and again, but he would always put her off with one excuse and another until she gave up all hope of receiving a thing. She was compelled to wash for bread and clothing for her three children. He was so covetous of money that he kept it all and let her battle for an existence.

It knows no holiness (2 Kings 5:20-27). How careful Elisha was in dealing with Naaman, the captain of the Syrian host, who had been cured of his leprosy, that Naaman might understand that his cure was a gift from God. Elisha had graciously declined all personal gifts and Naaman was profoundly moved and gave Elisha's God praise. He was so impressed that he asked permission to take back with him enough earth to build an altar on which he might offer sacrifices to Elisha's God. Gehazi, Elisha's servant, had observed the valuable gifts which Naaman had offered, and no sooner had Naaman departed than Gehazi slipped away and met him at some distance and declared that his

master Elisha had unexpectedly received some company and would be glad, after all, for a talent of silver and two changes of garment. Naaman was glad to give them, but it might have wrecked Naaman's faith. Gehazi's covetous desire overlooked all this. All he could think of was the silver and garments.

Covetousness knows no hereafter. Demas, who had been a disciple of God, we are told (2 Timothy 4:10), forsook Paul and gave up his faith for this world's possessions.

It was covetousness that wrecked the world. When mother Eve heard Satan declare that God knew that when she ate of the fruit of the Tree of the Knowledge of Good and Evil, that her eyes would be opened and that she would be like the gods, she coveted such a likeness, and there disobeyed God and plunged the world into transgression.

Covetousness respects nothing and nobody. It is the MASTER SIN.

2. COVETOUSNESS AS CLASSED IN SCRIPTURE.

Something of the character of covetousness is seen in its classification by Paul (1 Corinthians 6:9-10; Ephesians 5:5; Colossians 3:5), where he includes it in a list of the vilest sins that can be named. He said, "Be not deceived, neither fornicators nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor *covetous*, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." There are no more revolting sins than those named and with which covetousness is associated.

III. THE SEAT OF THIS POWERFUL AND WICKED DESIRE (COVETOUSNESS).

1. THE HEART.

Covetousness is by no means a second cause. It is the first cause in all of these transgressions, and its seat is located by Solomon (Proverbs 4:23) when he said, "Out of the heart are the issues of life." It is not to be wondered that such shocking and wicked conduct is seen everywhere when the heart is full of covetousness.

IV. THE PRESENCE OF THIS POWERFUL AND WICKED DESIRE (COVETOUSNESS).

1. EVERYWHERE.

Covetousness is everywhere. "It walks our streets with its head up. It sits in our pews without a blush. It may be on our official boards with complacency and pride." It lives in our homes. It follows us day and night and is so bold as to dare one to point it out.

V. THE HORRIBLE DECEPTION OF THIS POWERFUL AND WICKED DESIRE (COVETOUSNESS).

1. ITS PROMISES.

When Achan took the goodly Babylonian garment and 200 shekels of silver at the overthrow of Jericho, he thought it would bring him happiness. When Gehazi cunningly and secretly encountered the returning Naaman and with a lie secured a talent of silver and two garments, he thought it would bring him pleasure. When Ananias sold his property and appeared before the disciples with the pretense that he was bringing his all, while in fact he was holding back a part, Ananias thought it would bring to him pleasing praises. When David sent for Uriah's wife, he only thought of pleasure; and when he had Uriah killed, he thought to avoid an embarrassing situation. When Judas covenanted for thirty pieces of silver for the betrayal of his Lord, he only thought of his gratification, and so runs the story of covetousness. It promises everything in the way of pleasure and gratification and satisfaction, but what deception it works!

2. WHAT IT BRINGS.

Achan was confronted with his thievery and stoned. Gehazi was visited with Naaman's leprosy. Ananias was stricken dead and his name is the synonym of a liar to this day. David's sin stands an imperishable blot upon his life. Judas hung himself in despair. And so runs the story of covetous deception. It brings nothing, nothing but misery. It always paints everything beautiful, charming, lovely, desirable, pleasant, but its sting never fails to sink into the very depths of the human soul. Oh, the bitterness that it has brought; the suffering that it has imposed; the tragedies that it has occasioned, the sorrow that it has provoked, the misery, wretchedness and woe that it has inspired. May God save you from the sin of Covetousness.

VI. THE CURE OF THIS POWERFUL AND WICKED DESIRE (COVETOUSNESS).

1. A RIGHT UNDERSTANDING OF LIFE.

Can this terrible, destructive thing really be cured? If so, how? Jesus Christ alone has its solution. In Luke 12:15 he says, "Take heed and beware of covetousness," and then gives the great reason for not being covetous, "for a man's life consisteth not in the abundance of the things which he possesseth." Here then is the first step. Our happiness does not consist in the gratification of any improper desires. In the book of Ecclesiastes Solomon expresses the same truth when he said, "I gave my heart to seek and search out by wisdom concerning all things that are done under heaven." "I have seen all the works that are done under the sun; and behold, all is vanity and vexation of spirit" (Eccl. 1:13-14).

The great deception of human life is that happiness is to be found in the things of life, and in the desire for happiness all manner of iniquitous measures are followed. But true happiness is not to be found in earthly gains or gratifications. To recognize this is the first step in the cure of this powerful and unholy desire called covetousness.

2. THE NEW BIRTH.

Its actual cure is the new birth by the Holy Spirit, for as Jesus said to Nicodemus, except we are born again we cannot see the kingdom of God. When the Holy Spirit touches the human soul and through the Word begets in it a vision of the greater life, the life lived with Christ, the former things shall pass away; then a new purpose for life and a new relationship with our fellow-men will be experienced. Desire shall be cleansed and purified and we shall know that perfect covetousness of Paul when he said, "Covet earnestly the best gifts."

LECTURE XI

THE BEGINNING OF THE CHURCH

The birth, growth and struggles of the most wonderful institution this world has ever had, or the beginning of the Church of Jesus Christ. Where the first Christian church was located; who composed its membership; who the first Christian pastor was.

The Nicene Creed. What it is and how it came into existence. When we use it, and why.

1. About whom does the Christian religion center?
2. Who was Jesus Christ?
3. Where did He come from?
4. How did He come into this world?
5. What day or church festival commemorates that event?
6. How long did He live on this earth?
7. What was the purpose of His coming?
8. How was this accomplished?
9. What day commemorates that immeasurable suffering?
10. What occurred on the third day?
11. What day commemorates that supernatural event?
12. How long did Jesus Christ remain thereafter on earth? Acts 1:3.
13. What then took place? When? Where?
14. Where did His disciples then go? Acts 1:12.
15. What wonderful event took place ten days later? Acts 2:1-4.
16. What were the disciples doing that morning? Acts 1:14.
17. Who preached that day? Acts 2:14.
18. How many were converted? Acts 2:41.
19. What was the name of that day? Acts 2:1.
20. PENTECOST is known as what in the CHURCH?
21. Where did this all take place? Acts 1:12.
22. In what city was the FIRST CHRISTIAN CHURCH located?
23. Who was the FIRST PASTOR of that FIRST CHURCH?
24. What nationality composed its membership?
25. Who was the first persecutor of the church? Acts 8:1.
26. Who was Saul? Acts 22:3.
27. What was his intellectual ability? Acts 22:3.
28. What tremendous change took place in his life? Acts 22:4-21.
29. What did he then become? Acts 13:1; 2 Cor. 11:22-28.
30. Who instituted the first general persecution?
31. Who was Nero?
32. In what year was this terrible persecution?
33. What great PREACHER and MISSIONARY was in Rome at that time and probably put to death?
34. What effect did Paul's persecutions have on the Christians? Acts 8:1.
35. What city in Africa became a great Christian center?

36. What great heresy originated there?
37. Who was the author of this heresy?
38. What false doctrine did Arius hold?
39. Who first called Arius to account?
40. What was the bishop's name?
41. What did Arius promise the bishop?
42. Did Rev. Arius keep his promise?
43. What did the bishop then do?
44. How many bishops attended the Council?
45. What notable young man was present?
46. What position did he hold?
47. What was the result of this Council for Arius?
48. Did this silence Arius?
49. How did he continue to circulate his heresy?
50. What result did his evil and pernicious doctrine produce in the Christian church?
51. How serious was the division?
52. What terrible sufferings had the church passed through up to this time?
53. Which is more fatal to an institution, external persecution or internal division?
54. What world-renowned man now took a hand in the matter?
55. Who was he?
56. Who was his mother?
57. Who brought this sorry condition in the church to the Emperor's attention?
58. How did he first try to settle it?
 - a.
 - b.
59. What was the result of these efforts?
60. What was the next step?
61. Where was the Council called?
62. Where is Nice?
63. What date was that Council called?
64. How many bishops were there?
65. Who paid their way?
66. What notable young man opposed Arius and defended the truth of Scripture?
67. Had he been heard before? Where?
68. Who presided at this great Council?
69. What was the subject under discussion?
70. How long did the discussion last?
71. What great world Confession was the result of this Council of Nice?
72. Do we ever use it? When? Why?
73. What year was it adopted?

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The Nicene Creed. What it is and how it came into existence. When we use it, and why.

There are many so-called religions, but one true religion. This we call the Christian religion. It is so called because it centers about Jesus Christ who lived in this world 1900 years ago. He was different from any other being who ever lived on this earth. In John 3:16 we read, "For God so loved the world that He gave His Only-begotten Son," etc. Therefore Jesus Christ was God's Only-begotten Son. He came down from heaven into this world through the Virgin Mary in the being of a little babe whom we know as the Christ Child. He did not, therefore, have an earthly father as all other children have. The day which commemorates that supernatural and perfectly wonderful event is CHRISTMAS. He lived in this world for 33 years, when the Jews having failed to use Him for their advancement and having come under His condemnation because of their hypocrisies, crucified Him. When He was dead, His disciples buried Him. On the third day He rose again from the dead and was seen by His disciples at different times, and by more than 500 persons on one occasion (1 Cor. 15: 6). He remained on the earth for 40 days. On the morning of the 40th day He took His disciples and crossed the Kidron valley to the east of Jerusalem and went up near the top of the Mount of Olives, where He addressed His followers in a beautiful farewell message. And when He had spoken these things, while they beheld He began to ascend into the heaven. His disciples stood in amazement, watching Him go into the heavens, and as a cloud at last received Him out of their sight, two men appeared above them in the sky in white apparel and said unto them, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." When they had recovered from their surprise they recalled that He had commanded them to return to Jerusalem and not to depart therefrom, but to wait for the promise of

the Father that they should be baptized with the Holy Ghost not many days thereafter. On the 10th day after their return they were all together with one accord in one place praying, when there was suddenly heard the sound of a great rushing wind which was heard in every part of the house, and there appeared unto them cloven tongues like as of fire which sat upon each of them. And they were filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance. The news spread rapidly that something unusual had taken place with the disciples. This occurred on the great festival of Pentecost, which was an old Jewish festival that was observed every year. It was the festival of thanksgiving to God for having made the rains to come and the sun to shine and the earth to bring forth the new harvest. The first loaf of the first flour of the first grain threshed was offered as a sacrifice. A great company of visitors, numbering many thousands, were in Jerusalem for the festival.

Their curiosity brought together very quickly an immense throng and everyone heard what was being said in his own language. Some of the Jews declared the disciples were merely intoxicated. Then the Apostle Peter stood up, and, contrary to the command that had been given by the Jews, explained what had taken place, and delivered a most stirring message concerning Jesus Christ. He reminded them that, although Jesus Christ had been approved of God by miracles and signs and wonders, they had deliberately condemned and crucified Him, that God had raised Him from the dead, and that He had returned to the Father in heaven, and that God had made Him both Lord and Christ. The people were mightily moved at this message of Peter, and 3,000 people were converted. Pentecost, the day on which the Holy Spirit came, when Peter preached this great sermon, and the 3,000 were converted, is now called the birthday of the church, for it is the Holy Spirit who calls us into the church, and the day, therefore, that commemorates His coming in the fulness of power is rightly called the birthday of the church.

This great beginning of the Christian church took place at Jerusalem. Accordingly we remember that the first Christian church of the world was located in the holy city and that converted Jews composed its membership. We learn from Scripture that the Apostle James was the first pastor and the head-pastor of this church. In the last verse of the second chapter of Acts we learn that the Lord added unto the church daily such as were being saved.

The growth of the new church was rapid and the Jewish authorities at Jerusalem were apparently helpless before it. There was, however, a great Jew living at Tarsus on the north-eastern shore of the Mediterranean sea, who was not daunted by its

progress. He was a graduate of the University of Tarsus and recognized as the greatest scholar of his time. He had also graduated in the Jewish law at Jerusalem and was the most outstanding character of the Jewish faith of that day. He determined to enter the fight against the new religion. He went to Jerusalem and, securing authority, began to prosecute the Christians with great severity and cruelty. He tells us later that he was present at the stoning of the righteous Stephen, the first martyr of the Christian faith. But he could not forget that stoning. The kneeling Stephen, with his face turned to heaven, prayed as the stones were hitting him, that God would not lay the sin to their charge. That prayer could not be erased from Saul's memory and he felt keenly the power of a beautiful life behind it.

Having intimidated the Christians at Jerusalem and well nigh silenced them, he determined to go to Damascus, the oldest city of the world, and the great center between Asia and the west, and uproot this new religion from that place. He had arrived within sight of the city, when at mid-day he was stricken to the ground and a great light from heaven shined round about him, and he heard a voice saying, "Saul, Saul, why persecutest thou me?" And he said, "Who art thou, Lord?" And the Lord said, "I am Jesus whom thou persecutest. It is hard for thee to kick against the pricks." This latter statement referring likely to the smiting of his own conscience when he remembered the stoning of Stephen. The voice directed that he should go on into Damascus, whither his friends led him, for he was now blind. Three days later a certain disciple at Damascus, named Ananias, not the one who had lied to the Holy Ghost, but a true servant of the Lord, was directed of the Lord to find Saul at the house of one named Judas, another disciple, and lay his hands upon him that he might receive his sight. Ananias at first greatly feared, for he had heard of Saul's frightful persecution of the Christians at Jerusalem, but he was assured that Paul had become a changed man, that he was converted to Jesus Christ. Ananias complied. Paul received his sight and the Spirit of God came upon him in great power. During the next thirty years he planted the Church of our Lord Jesus Christ throughout Asia Minor and southern Europe. He was and is the world's greatest missionary and perhaps the greatest preacher of the gospel of our Lord.

But the growth of the church did not proceed without encountering great difficulties and suffering. The Jews were naturally very bitter toward the new faith and the heathen world was scarcely less hostile, for the new faith condemned many of their gross and immoral customs, as well as their mythical gods. All manner of stories were circulated by these enemies of the church. For example, when parents took their children to be baptized, it was reported that they had offered their innocent babes to the

God of the Christians. And seizing upon the words of our Lord in connection with the Holy Sacrament of His supper, they spread abroad the report that the Christians met every so often and killed one of their own number and ate his flesh and drank his blood. These reports, fanned by prejudiced minds, aroused intense feeling of hatred and led to those frightful persecutions which saddened and darkened the first three centuries of the Christian church.

The first of those terrible persecutions was inaugurated by Emperor Nero of Rome. Nero was a monster of iniquity. A terrible conflagration took place in the Roman capital July, A. D. 64. Several hundred thousands of people were made homeless. The suffering was extreme. It was the greatest tragedy of that age. It was reported that the fire had been started by the Emperor himself to provide excitement and amusement. A revolt of the people against the Emperor was imminent. To shift attention from himself he seized upon the prejudice and hatred against the Christians and laid the terrible disaster to their charge, and to give evidence of his sincerity to his professed belief, he ordered a merciless persecution. His diabolical plan was successful. The suffering endured by the Christians is beyond description. Some of them were tied on stakes planted along the great highway and their clothes saturated with oil and at night set on fire. It is believed that Paul, the great preacher and missionary, who was then prisoner in Rome, suffered martyrdom at that time.

There were ten of these terrible persecutions. Something of the extent of those persecutions may be realized when I tell you that I visited one of the catacombs just outside of the city of Rome in which, the keeper of the Catacomb informed me, that some 1,000,000 Christians who had died for their faith during the first centuries, had been buried in that one catacomb in the first 200 years. This may be an over-estimate, but there was at least "a noble army of martyrs" for their faith. How grateful we ought to be today that we may serve God under the favorable conditions of our time, when it is an honor to be called a Christian.

One of the results of the persecutions by Saul before his conversion, was the scattering of the Christians from Jerusalem into different parts of the then known world. The disciples themselves went out from Jerusalem as missionaries of the Cross of Christ. Many strong Christian centers were established. One such notable Christian center was Alexandria, in Egypt, and it is notable in the early history of the church for what transpired in that city. About the year 320 the great first Christian church of that city became vacant of a pastor. They naturally sought out the best available preacher to be gotten. Arius, a man in the fifties, was called to that important church. He was a man of

unusual capabilities and a great preacher. The crowds that are usually attracted to a new man by curiosity continued to increase in the church of which Arius was pastor. He was a stirring and invigorating preacher. In time, however, someone detected a strange note in his messages. He was declaring that the Son was not the equal of the Father. Representatives of the church reported the matter to bishop Alexander, whose headquarters were there in Alexandria. The bishop called Arius for a conference and succeeded in having Arius acknowledge his mistake in teaching that the Son is not the equal of the Father, and secured from him a promise that he would cease his false doctrine. It was not long, however, until Arius was again declaring that the Son was not the equal of the Father. He now became open in his declarations. The bishop determined to meet the matter with vigor. He called a council of all the bishops in that portion of the church. 100 of them came. Arius was summoned to appear. Under the keen and commanding leadership of the bishop's distinguished secretary, Athanasius, the council was led to a deliverance that Arius was guilty of gross heresy, with the result that he was deposed from the ministry.

Arius was not only a great preacher, but also a poet and author. Forbidden to longer preach in the churches, he continued to spread his nefarious doctrine in songs and poetry. The decision of the council did not silence the issue. The discussion went on throughout the whole church until there was such a division and so much hatred that the church of Jesus Christ was almost wrecked.

During this great theological upheaval in the church, two men were fighting on the plains of Italy for supremacy at Rome. After some days of terrific battle, one of them knelt in prayer beseeching God's assistance and promising if the victory came to him that he would embrace the Christian faith. It was at this time, the story runs, that he saw a cross in the clouds and the inscription over it, "In Hoc Signo Vinces." The battle turned in his favor and he became Emperor. He kept his promise and Constantine the Great was baptized into the Christian faith and became at least a nominal Christian. His mother was the devout and beautiful Queen Helene, who went to the Holy Land and with great care learned the exact spot of many of the places sanctified by our Lord's presence. It was she who built the first little chapel over the birthplace at Bethlehem and over the place of crucifixion in Jerusalem. Constantine had moved the capital of the empire from Rome to the Bosphorus and changed the name of ancient Bizantium to Constantinople, after himself. It was here that his sister, Constantia, brought to his attention the distressing situation in the church and appealed for his help. He thought it would be an easy matter to dispose of a squabble. He called his own bishop, Hosius, and sent him to Alexandria to

meet this heretic Arius, and silence him, but bishop Hosius returned with the report that he was unable to do anything with Arius. The Emperor then sent for Arius, expecting to tell him what he must do, but opinions that border on convictions are not easily silenced. Constantine the Great was a mighty warrior, but knew less about religion than the ordinary Christian today, and Arius was easily more than a match for the Emperor in this discussion. Arianism, the heresy of Arius that the Son was not the equal of the Father, continued to make headway. The Emperor then came to the sublime determination of summoning all of the bishops of the Christian church throughout the world to a General Council for the one purpose of dealing with this insidious heresy which had wrought such havoc in the church. This council was called in the city of Nice, a city in Bithynia, about twenty-eight miles east of Constantinople. The date of that meeting was July 3 or 5, 325 A. D. The Emperor agreed to pay the expenses of the council. Something like three hundred bishops attended the meeting. In that assembly were many great and notable men who had suffered everything but death in the persecutions for their faith. Paphnutius, bishop of Thebiad, who trailed a leg of which the sinews had been cut and whose seared and hollowed eye sockets bore witness to the anguish he had suffered in the Diocletian persecution, was there; and Paul, bishop of Mesopotamia, whose hands had been scorched in the fire of persecution, was also among the number. Constantine the Great presided at the opening of the council. The assembled bishops and theologians then gave themselves to debate and their meetings lasted for about two months. Young Athanasius, who had been the chief opponent of Arius at the time of the council in Alexandria and during the three intervening years, now marshalled the Scripture, bearing upon the equality of the Son and the Father with accumulated force, and when Eusebius, an advocate of Arius, declared that he and his adherents would never call Christ uncreated, because that would assert that He was of one substance with the Father, employing in his argument the Greek word "Homousios," Athanasius instantly laid hold of that particular word and proposed that it should be inserted in the Creed that had been drafted, and that it should be woven into the texture of the Creed and be a constituent part of its fabric. With his great eloquence and energy, Athanasius carried almost the entire council with him, and the fathers decided upon that fundamental truth of the great confession which was finally adopted in A. D. 381, and known as the Nicene Creed, in which was settled once and for all times the confession of the church, that our Lord Jesus Christ was "God of God, Light of Light, Very God of Very God, begotten, not made, being of one substance with the Father."

Thus originated the first great general council of the Christian Church, and here was set forth in unmistakable language the

faith concerning our Lord, Jesus Christ, which has lived through the centuries and is the faith of the universal Christian church throughout the world.

This Creed, along with the Apostles' Creed, is a part of our Order of Worship and is always used on communion occasions because it emphasizes the Deity of our Lord, Jesus Christ, who is especially present in this Holy Sacrament.

LECTURE XII

OUR CREEDS AND WHAT THEY ARE ABOUT

What they teach about God. God's wonderful creation and the blight of creation—the devil. Who the devil is; where he came from; who put it into his head to be a devil? He puts many things into our heads, but who put bad into his head? Why did God create man and put him into a world where there was a devil to get him, if that be the case?

Are we creatures of fate, chance, or divine care?

INTRODUCTION.

Credo..... The surprise waiting some folks.

The reason for a Creed—that we may know what we must believe to be saved.

PART ONE: THE CREEDS

I. THE TWO CREEDS IN COMMON USE.

1. THE NICENE CREED AND APOSTLES' CREED.

A. Why called Nicene Creed? Adopted at.....

B. Why called Apostles' Creed? What the..... believed and taught.

2. THE NUMBER OF PARAGRAPHS IN EACH CREED.

A.

B. Why three paragraphs? According to.....

C. What are they about? God the.....; God the.....; God the.....

3. WHAT THESE CREEDS TEACH ABOUT GOD.

A. About the number of Gods.....

B. About the number of Persons.....

C. How can we explain One God in Three Persons?

4. WHY "I BELIEVE IN GOD."

A. Because the majestic, mysterious, complex, marvelous..... tells us there is a God.

B. Because the..... tells us there is a God.

C. Because personal..... tells us there is a God.
The experience of a young infidel near Philadelphia.

5. WHY SOME PEOPLE DO NOT BELIEVE THE DOCTRINES OF THESE CREEDS.

A. Because they do not realize their own..... Augustine's dream.

6. WHY WE HAVE THE CREEDS IN OUR ORDER OF WORSHIP.

A. To keep constantly before our minds what we must..... to be saved.

THE NICENE CREED

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the Only-begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who, for us men, and for our salvation,

came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day he rose again, according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets. And I believe one holy Christian and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

THE APOSTLES' CREED

I believe in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy Christian Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

PART TWO: CREATION

I. GOD'S WONDERFUL CREATION.

1. THE TWO CLASSES OF CREATION.
 - A. The chief of the visible.
 - B. The chief of the invisible.
 - a. The Scripture fact of Angels.
 - (a) Some familiar Old Testament instances:
 - Angel of death. Exodus 12:1-29.
 - Angel of encouragement to Elijah. 1 Kings 19:1-7.
 - Angel of protection. Daniel 6:22.
 - (b) Some familiar New Testament instances:
 - Angel of announcement to Virgin Mary. Luke 1:28.
 - Angel of explanation to Joseph about the Virgin Mary's motherhood of the Holy One. Matth. 1:20.
 - Angels of ministration after Jesus' temptation by Satan. Matthew 4:11.
 - Angels of support in Gethsemane. Luke 22:43.
 - Angels at the Resurrection. Matthew, Mark, Luke.
 - Angels at the Ascension. Acts 1:10.
 - Angels for children. Matthew 18:10.
 - Angels for all Christians. Psalm 34:7; Heb. 1:14.
 - b. How they differ from the Son of God.
 - (a) The Angels are, Nehemiah 9:6, Col. 1:16.
 - (b) The Son of God is, John 3:16.
 - c. When created? Genesis 1:1.
 - d. How created?
 - (a) Perfect or imperfect? Genesis 1:31.
 - (b) Greater or less than man? Heb. 1:14, 2:7. Marg. Read.
 - (c) All male angels. Why no female angels?
 - "I want to be an angel."
 - e. Kinds of angels.

II. THE BLIGHT OF CREATION—THE DEVIL.

1. HOW DO WE KNOW THERE IS A DEVIL?
 - A. From the.....Rev. 12:9; Luke 10:18.
 - B. From..... The wickedness everywhere.
2. WHO CREATED THE DEVIL? Gen. 2:1; John 1:3; Ps. 33:6.....
3. HOW WAS THE DEVIL CREATED? Genesis 1:31.
Also Rev. 12:3-9, Jude 1:9.
4. HOW DID HE BECOME A DEVIL?
5. WHEN DID HE REBEL AND BECOME A DEVIL? Was it before or after the creation of man? Genesis 1:31 must settle this.
6. DID GOD THEN PUT MAN INTO A WORLD WHERE THERE WAS A DEVIL TO GET HIM?
7. THE RESULT OF THAT TERRIBLE REBELLION IN HEAVEN.
Rev. 12:4. of all the angels went with him.
8. HIS MANNER OF OPERATION IN THE WORLD.
Seeks to ruin everyone in the world and to wreck all good.
He seeks to accomplish his havoc by every variety of means.
 - A. Sometimes as a roaring threatening power.
 - B. Sometimes by argument that is plausible, as in the temptation of Jesus. Matth. 4:1. The man who said, while he prayed, the conviction came to him that it was O. K. for him to marry again, even contrary to Matthew 5:32.
 - C. Sometimes by presenting sin as a most attractive thing, as when he beguiled Mother Eve. Genesis 3:1.
 - D. Sometimes he makes one afraid to do right, as he made Jonah afraid to go to Nineveh to warn the people there of their sins. Making people afraid to do right is one of his favorite methods.

III. THE WORK OF ANGELS.

1. THE WICKED ANGELS. Luke 8:2. Ephesians 6:12. Romans 8:38-39.
2. OF THE GOOD ANGELS. Hebrews 1:14. Matthew 18:10. Luke 16:22.
3. THE PRECIOUS COMFORT THAT ANGELS WAIT AT THE SICK BED TO CARRY US OVER TO GLORY.

PART THREE:

GOD'S WONDERFUL CARE OF HIS CREATION

Fate; Chance; Divine Care.

I. THE NEED OF A DIVINE CARE—PROVIDENCE.

1. THE LIMITED UNDERSTANDING OF WHAT IS BEFORE US.
 - A. Washington's experience when he wanted to be a sailor.
 - B. Our own experience.

II. THE EVIDENCE OF A DIVINE PROVIDENCE.

1. THE EXPERIENCE OF A YOUNG GIRL WHO CAME FROM EUROPE TO OMAHA.

III. THE COMFORT OF A PROVIDENCE.

1. IT GIVES ONE CALMNESS AND PEACE IN ALL OF LIFE'S EXPERIENCES, plans, hopes reverses, disappointments, sorrows. Romans 8:28.

LECTURE XII

OUR CREEDS AND WHAT THEY ARE ABOUT

What they teach about God. God's wonderful creation and the blight of creation—the devil. Who the devil is; where he came from; who put it into his head to be a devil? He puts many things into our heads, but who put bad into his head? Why did God create man and put him into a world where there was a devil to get him, if that be the case?

Are we creatures of fate, chance, or divine care?

I believe. But, it is not sufficient to stop at that. The affliction of our day is "I believe"—I believe thus and so. Many folks who believe thus and so will be astonished and confounded on the last great day when they shall hear the Judge of all the earth declare, "Depart from Me ye that have worked iniquity, I never knew you." "I believe" must be definite and according to the revealed Word of God if I am to be saved. Because of the disposition of many to believe after the imagination of their own hearts and to give private interpretation to the revealed Word of God, the Creeds have come into existence. Their purpose is to state specifically the fundamental facts of faith by which we shall be saved.

Part One: The Creeds

I. THE TWO CREEDS IN COMMON USE.

1. THE NICENE AND APOSTLES' CREEDS AND WHY SUCH NAMES.

There are two Creeds in common use in the church—the Nicene and the Apostles' Creeds. The Nicene Creed received its name from the Council of Nicaea, at which time the great truths expressed in that Creed were written. The Apostles' Creed is so called because it contains a short statement of what the Apostles believed and taught.

2. NUMBER OF PARAGRAPHS IN EACH CREED AND WHY SO.

Each Creed, as will be observed, contains three paragraphs. They are based upon the formula of baptism and came into existence to enable persons to understand who the Father and the Son and the Holy Ghost were, into whose Names they were bap-

tized. It will be observed that they are about God the Father, who created all things, God the Son, the Redeemer of all mankind, and God the Holy Ghost, who sanctifies us.

3. WHAT THESE CREEDS TEACH ABOUT GOD.

These Creeds teach us that there is one God, but three persons. It is impossible to explain fully how there can be one God and three persons. Illustrations at best can only faintly and remotely explain the Trinity, and yet they are not without use. For example, there are five fingers and a palm which constitute a hand. "Do," "Me" and "Sol," in music, are separate and distinct tones, but they constitute one "chord." In some much greater way there are three persons who constitute the One God Head.

These Creeds declare, "I believe in God."

4. WHY I BELIEVE IN GOD.

I believe in God when I consider the majestic, mysterious, complex and marvelous universe. How can it be accounted for except God has made it? How does it exist and continue except God sustains it and controls it? The Word of Scripture is true, "The heavens declare His glory, the firmament showeth His handiwork. Day unto day uttereth speech and night unto night showeth knowledge." But all this universe is not sufficient in itself to lead one to believe in God. The same heavens with all their myriads of suns and planets shine over the heathen, but he sees no God. We wonder at his stupidity, but we should be no better were it not that we have learned in the Holy Book that God is the Creator and Upholder of all things. It seems so clear to us, but it is clear only because we have been enlightened by His inspired Word.

We may believe in God also because of personal experience. A young man lived in Philadelphia in the early days of American settlement before the American Revolution. He prided himself in his disbelief in God and had a lecture with which he proposed to enlighten his more innocent and ignorant brethren. He was dated to give his lecture at a settlement some thirty or forty miles distant, and on the appointed day of that evening started on horseback to the place. The rather primitive road of those days parted after he had traveled some hours, and without assistance in direction, he took the wrong way, going through many miles of forest. Towards evening he passed an opening and on into the timber again, and as the sun was setting he realized that he was on the wrong path. He turned back; coming to the opening at dusk, he saw the light of a log cottage across the clearing. Because of the dangers of wild animals in that early day, he concluded, if possible, to secure lodging and wait till the morning when he would return. He was greeted at the door of the cottage by a pleasant woman, whom he asked whether it was

possible for him to lodge there. His request was courteously granted and he was directed to put his horse in the log stable a short distance away, at the same time being informed that her husband would be home any minute. He returned to the log cabin and was given a seat in the second room of the house which was separated by a hall from the room which was the kitchen and dining room and sitting room combined.

He soon heard voices passing the window, and true to the old saying that "the wicked flee when no man pursueth," the strange thought came into his mind that this was a robber's headquarters and that what he had thought a little while ago to be his fortune would probably be his undoing and death. This thought so possessed him that he was unable to dismiss it and he was soon convinced as to his supposition.

A few moments later, a great, tall, powerful frame appeared at the door to tell him that the evening meal was ready and that he should come to the kitchen. He relates afterwards that he could scarcely move for fear. However, to decline might precipitate the situation. Accordingly, trembling as a leaf, he followed into the kitchen. He was shown his place at the table into which he gladly slipped, for he was scarcely able to stand, and there he saw another powerfully built man, younger than the one who had addressed him. The elder sat on one side of him, the younger on the other, and the woman across from him. There was a moment's silence. His heart almost stood still. He was so confused with fear that he could think of nothing but danger. If there had been any way for him to have escaped from that house and gotten his horse, he would gladly have braved the danger of wild beasts of the forest all night long, but there was no chance. The older of the men looked squarely at him; he wilted under that look, when the man addressed him, saying, "Stranger, I do not know what your belief is, but before we partake of our food we thank God for His provision and His care over us," and at this the older man bowed his head and offered thanks to God for His mercy and care over them during the day, for the food before them, and implored God's blessing upon them and the stranger who was seated with them.

The young lecturer said that instantly all fear left him. He felt perfectly comfortable with them, for a man who would talk with God as that man talked, had nothing about him to occasion fear. The evening was spent delightfully, but as he lay down to sleep he reviewed his experiences and said to himself, "I have not believed in God and yet when I thought I was about to be destroyed and such fear possessed me as to undo me, I became calm and peaceful as I heard my imagined destroyer pray to the God that I said did not exist. If God did not exist, then I experienced a something from nothing. Such a change in my feelings," he said, "are unaccountable except that there is a God."

It was the changing point in the young man's life. He never delivered that lecture again, but became a Christian man instead.

So may we know from experience that there is a God, for a Christian does experience a "peace of God that passeth all understanding."

5. WHY SOME PERSONS DO NOT BELIEVE.

There are some persons, however, who do not believe the great doctrines set forth in these Creeds. Their disbelief is occasioned by their inability to understand the doctrine of the Holy Trinity, and the person of our Lord Jesus Christ as the Only-begotten Son of God, manifest in the flesh, and the Holy Spirit as a divine personality who enlightens and sanctifies us. All disbelief is, however, the result of one's not realizing his own littleness and God's greatness.

The story is related of Augustine, one of the great church fathers, that he dreamed one night he saw himself at the seashore, and picking up a shell dipped it in the ocean and carried the few drops of water a little distance, where he poured them in a little depression, making a puddle. After he had made many trips to the ocean and carried the little quantity of water to the puddle, he was visited in his dream by another who inquired of him what he was doing, to whom he stated he was trying to dip the ocean dry. At this he wakened, and as he meditated thereon, he saw himself to be the puddle and the great God to be the ocean. He realized how absurd it would be to dip the ocean dry into the puddle and understood thereby how absurd it was for him to expect to bring the great God and all that He is into his little mind. If men and women everywhere could only see themselves as this puddle and the infinite God still greater than the mighty ocean, there would be no disbelief. Faith would take its place. God has tried to have us understand this when in His Holy Book it is written, "As the heavens are higher than the earth, so are my ways than your ways and my thoughts than your thoughts."

6. THE CREEDS AND OUR ORDER OF WORSHIP.

We have these Creeds in our Order of Worship which we use every Sunday, and they have a valuable place there, for they keep constantly before our minds the great fundamental truths of salvation. We may read in the Scripture, "He that believeth and is baptized shall be saved," but we wonder "believeth what." We may read in the Scripture, "Believe on the Lord Jesus Christ and thou shalt be saved," but believe what about Him. Here in these Creeds there is stated in such language as we can understand that which is necessary to salvation.

Everyone should know them and frequently repeat them both to keep constantly before his mind what he must believe to be saved.

Part Two: Creation

I. GOD'S WONDERFUL CREATION.

1. TWO CLASSES OF CREATION.

A billion suns out yonder in space, and maybe more, with other hundreds of billions of stars revolving around them! Whence came all this? "In the beginning God created the heavens and the earth." There is no answer equal to that. But greater than stars and planets and suns are the living beings created in the infinite wisdom of the Maker of all things. The greatest of the invisible and unsearchable creations of the universe are the angels. The greatest of the visible creation is man.

The angels of God are usually given little attention, and yet the Scripture of both the Old and New Testaments are full of accounts of angels. Some of the more familiar instances in the Old Testament are, the Angel of Death (Exodus 12:1-29), who passed throughout the land of Egypt bringing death to the first-born of every living thing in Egypt, but who passed over the house of every Israelite upon whose door post had been placed the blood of sacrifice. The Angel of Encouragement who came to Elijah (1 Kings 19:1-7) in his great despair, as he fled from the furious Queen Jezebel. The Angel of Protection, who shut the lions' mouths when Daniel was in prison (Daniel 6:22). In the New Testament we read of the Angel of Announcement to the Virgin Mary, who told her that she would be the mother of the Holy One (Luke 1:28); the Angel of Explanation to Joseph, directing him what to do concerning the Virgin Mary (Matthew 1:20); the Angels at the Saviour's birth (Luke 2:9-14); the Angels of Ministration to Jesus after He had been tempted by the devil (Matthew 4:11); the Angel of Support after the great soul struggle in Gethsemane (Luke 22:43); the Angels in the tomb on the morning of the resurrection (Matthew, Mark, Luke); Angels for children who behold the Father's face in Heaven (Matthew 18:10); and Angels for everyone, who encamp around about them that fear Him and who are ministering spirits (Psalm 34:7, Heb. 1:14).

Whence are the angels? Nehemiah tells us (9:6), "Thou, even thou, art Lord alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee." And the Apostle Paul, writing to the members of the church at Colossae (1:16) says, "For by him were all things created, that are in heaven, and that are in the earth, visible and invisible, whether they be thrones or doinions or principalities, or powers: all things were created by him, and for him."

The angels, therefore, are the creation of God. In this they differ from the Son of God, for He was never created. He is

the Only-begotten Son of God, and as we confess in the Nicene Creed, "God of God, very God of very God, begotten, not made, being of one substance with the Father, who for us men and for our salvation came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary." Just when the angels were created we are not told, except in the first verse of Genesis, where it says, "In the beginning God created the heavens and the earth." It must have been some time in the beginning. They were created perfect, for in Genesis 1:31 we read, "And God saw everything that he had made, and behold it was very good."

It is usually thought that angels are greater than men, but this is not according to the Scripture. In Hebrew 1:14 we read, "Are they not all ministering spirits sent for to minister for them who shall be heirs of salvation." Hebrew 2:6-7 is sometimes quoted as evidence that they are greater than man. These verses read, "What is man that thou art mindful of him, or the son of man that thou visitest him? Thou madest him a little lower than the angels," etc., but the marginal reading is, "Thou madest him for a little while lower than the angels." The rest of the while he is greater. It is interesting to note that it is supposed that all angels are, according to sex, male angels. If there is such a thing as sex among them, why then, are there no female angels? An answer may only be conjectured that God has not appointed female angels to be servants, even ministering to the righteous. How unbecoming then it is for one who has been redeemed in the blood of Jesus Christ, and who is an heir of eternal life, to sing, "I want to be an angel," when angels are less than mankind.

II. THE BLIGHT OF CREATION—THE DEVIL.

1. HOW WE KNOW THERE IS A DEVIL.

Mystery of mysteries! Why could not the heavenly realms have been spared that tremendous disaster of which we are told in Revelation 12:7, "And there was war in Heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in Heaven. And the great dragon was cast out, that old serpent, called the devil, and satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him"; and in Luke 10:18, where Jesus said, "I beheld satan as lightning fall from heaven." What fellowship he must have once enjoyed, for he was a part of God's perfect creation (Genesis 2:1, John 1:3, Psalm 33:6). And what position he must have held, according to Jude 1:9, where we are told that the great angel Gabriel durst not contend with him (Revelation 12:3-9). The Scripture is very clear about the devil. The confirmation of this evil one is seen everywhere about us, for wickedness is everywhere.

2. WHO CREATED THE DEVIL?

There has been much speculation in the world about who brought this evil being into existence. There need be no uncertainty in the mind of any believer, for the Scripture declares, God created all things. God therefore created the angel who turned devil.

3. HOW THIS DEVIL WAS CREATED.

The author of the book of Hebrews (6:18) declares, "It is impossible for God to lie." It may be said with equal assurance, "It is impossible for God to do anything that is not good and perfect." God, therefore, must have created this angel who turned devil, perfect. That He did so create him, is clearly stated in Genesis 1:31, where having finished creation, He looked upon it and "behold it was very good."

4. HOW DID THIS GREAT AND ONCE GOOD ANGEL BECOME THE DEVIL?

This will ever be an unsolved mystery. If speculation would be permitted, we might venture that in the creation of this great and wonderful angel, God may have bestowed upon him some measure of creative ability. To create means to bring something into existence out of nothing. If, therefore, this great angel had been given the power to create, he would have been able to bring something into existence that had no antecedents, and in the exercise of this creative power he originated an opposing desire to be God Himself, which, when once originated, worked itself out into that heavenly disaster. This is purely speculation, and if anyone has a better answer, let him cast this aside. But this is at least a suggestion of how it might have occurred.

5. WHEN THE DEVIL REBELLED AND BECAME A DEVIL.

The time of this rebellion against God and satan's being driven out of heaven is not known, but it is quite evident from Genesis 1:31 that it had not yet taken place when creation had been completed, for we read there that God "saw everything that He had made, and behold it was very good." The creation of man had already taken place, as recorded in Genesis 1:27. This angel, therefore, turned devil after God created man.

6. MAN WAS NOT PUT INTO THE WORLD WHERE A DEVIL WAS WAITING TO GET HIM.

One of the confusing opinions, prevailing generally, is that God created man after there was a devil; and since God knows all things, He must have known that the devil would get man. If this were the fact, then God would be indirectly responsible for all that sin has brought upon the human race. This, however, is unthinkable, impossible. There must be something wrong with this opinion and there is. Keep that first chapter of Gen-

esis and last verse in mind and all difficulties disappear in this connection. It states when "God had completed creation it was all very good." When God, therefore, created man and put him in the garden of Eden, everything was still good and beautiful. The rebellion of this mighty angel evidently took place some time after man's creation, and God, therefore, is in no sense responsible for what transpired. God did not put man into a world where there was a devil to get him. There was no devil when God created man.

7. THE RESULT OF THAT TERRIBLE REBELLION IN HEAVEN.

The measure of that heavenly disaster is given in Revelation 12:4, where we read, "And his tail drew the third part of the stars of heaven and did cast them to the earth." Why this earth became his habitation we do not know, but that he is here is evident from the wickedness everywhere about us.

8. SATAN'S MANNER OF OPERATION.

Satan has but one purpose, and that is to ruin everyone in this world and to wreck all good. To accomplish this he employs every variety of means. He sometimes meets the righteous purposes as a roaring threatening power; sometimes by argument that is plausible, as in the temptation of Jesus (Matth. 4:1-11); sometimes by presenting sin as a most attractive and desirable thing; as when he beguiled Mother Eve (Genesis 3:1); sometimes when he makes us afraid to do right, as he did Jonah, who had been commanded to go to Nineveh to warn the people of their sins. Making people afraid to do right is one of his favorite methods.

III. THE WORK OF ANGELS.

The angels of satan and the angels of God are alike serving their masters. The angels of satan are everywhere, tempting men and women to do evil; but the angels of God are encamped round about everyone who chooses to do good and are the ministers of God to the righteous (Hebrews 1:14); and with the power and presence of Jesus Christ and the Holy Spirit, victory is assured. There is great comfort in the blessed truth of angels, knowing that the angels of God encamp round about them that fear Him (Psalm 34:7); and that the angels of the little ones do always behold the face of their Father in heaven (Matthew 18:10). Great as may be our sorrow at the loss of our loved ones, we may be assured that they are in a perfect care, and great as may be our own fear at the thought of such a change, there may be a peace of God which passeth understanding. Angels of God are ever at hand to care for us.

Part Three:

God's Wonderful Care of His Creation

Fate, Chance, Divine Care—Which?

Billions of suns and hundreds of billions of stars! Who can comprehend such a magnitude? And how does each keep its course? Is it by chance? Let Nehemiah answer (9:6), "Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all." What is of more concern to us personally than all these suns and stars, is our life—are we victims of a blind fate, the creatures of chance, or the subjects of a divine care?

I. THE NEED OF A DIVINE CARE—PROVIDENCE.

How little we know what is before us; we can not even count on the future minute. How little we know what is for our best; our vision in the future is so limited.

George Washington wanted to be a sailor and if he had had his own way, he might have some day been a captain of a ship. How little did he know of what the future held in store for him. How many times we have planned, and it has come to naught, or wanted something and it has been denied and we have been greatly disappointed, when the fulfillment of our plans and wishes would have been disastrous. How little our ability to see ahead, therefore how greatly we need divine overshadowing power.

II. THE EVIDENCE OF A DIVINE PROVIDENCE.

Some years ago a young girl, sixteen years of age, arrived at the Webster Street depot in this city (Omaha) direct from Europe. She had come to stay with relatives, but her relatives had not been informed of the time of her arrival. She was in a strange land, with a strange language. She followed the crowd to 16th and Webster Streets, where it scattered. What was she to do? It was evening and the streets were filled with people hurrying home. As she wondered what direction she was to go and how to get there, she watched the crowd. After some little time, driven by necessity, she spoke to a man, who was hurrying along, in her own language, and to her surprise and delight he could understand her and answered her in her own language. She related her plight and he courteously offered to help her. He inquired whether she knew how much the street car fare would be, and he asked her to open her pocket-book, which she did, and he reached in and took out the necessary amount to be sure she would have it, and waited until the proper car came along, and placed her on the car with the direction that she should stay on that car until it stopped, and she would be in that por-

tion of the city where her relatives were supposed to live. After what seemed to be an unusually long time, she arrived at this place, for the car stopped and everyone got out, and she followed them to the sidewalk. How was she now to find where they lived? A single family somewhere in a city and she unable to speak the language. For a while she stood looking in the store window trying to collect her thoughts, and incidentally asking God for help. Then she turned to the curb, set down her grip, and watched the people pass.

Nine years before her uncle and aunt and children had left Europe. She was at that time only seven years, her oldest cousin was nine years old. What a change would take place in young people of that age. She wondered and wondered what she should do, and while she wondered some boys came along and she thought she recognized one of them, and she addressed him in her own tongue and he answered, and it was her cousin. He told her they had been expecting her but did not know when, and consequently no one had met her. Her joy was almost unbounded. He took her across the fields and hills to his home, where she was safe and at home in this new country.

The lady has told me this incident herself. Was it just by accident that she found an honest man, forty years ago, in this western city, when she alighted from the train? Was it by accident that the one to whom she first spoke could understand her and speak to her in her own tongue? Was it by accident that her cousin came along while she was standing wondering what to do? There is but one answer. She was in God's care. "For the eyes of the Lord are over the righteous, and His ears are open unto their prayers. And who is he that will harm you, if ye be followers of that which is good?" (1 Peter 3:12).

III. THE COMFORT OF A PROVIDENCE.

Although it may be as Job has said (5:7), that man is born unto trouble, as the sparks fly upward; and as the Psalmist states (90:10), "The days of our years are threescore and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow," yet it is possible for one to meet the sorrows and troubles of life with calmness. If we understand that God, who is all wise and knows what is best, and all powerful, and can never be overcome, and that He is all love, ready to bestow that which is good, is our God, what need we fear? And when we hear Paul's great message, "All things work together for good to them that love Him" (Rom. 8:28), what may overcome us? What peace when He speaks to us, "Fear not, for I am with thee; be not dismayed, for I am thy God. I will help thee, yea I will strengthen thee, yea I will uphold thee with the right hand of my righteousness" (Isaiah 41:10).

LECTURE XIII

ALL ABOUT THE SOUL

What is a soul? Are you sure you have a soul? Where does the soul come from? How do we get our souls? How old is one before he gets a soul? Where is your soul located?

Can a soul sin? Just what is "a sin?" How can you tell whether a certain thing is "a sin?" Some exceedingly dangerous sins. When does sin have no forgiveness? Why is it so easy to do wrong and so hard to do right?

INTRODUCTION.

Shakespeare's description of man: A wonderful being.

Pascal's description of man: The glory and scandal of the universe.

Cowley's description of man: The basest of all creatures.

Which one is right?

I. MAN—THE HUMAN RACE—HOW HE CAME TO BE AND WHAT HE IS.

1. THE BIBLE STATEMENT OF:

- A. How man came to be. Genesis 1:27. God.....
- B. What man is. Genesis 2:7.
- C. The supreme pattern of His creation. Genesis 1:26.
After God's

2. MAN'S CUNNINGLY INVENTED THEORY OF EVOLUTION.

- A. How man came to be: a creature of.....
- B. What man is: a highly developed.....
- C. The pattern..... Just a blind upward.....

3. THE SOUL.

- A. What it is. Gen. 2:7. from God.
- B. How we get our souls. Gen. 5:3-4.
- C. Where the soul is located.
- D. The weight of a soul.
- E. I have a soul, or I am a soul, which? Gen. 2:7.
- F. How old is one before he gets a soul? Gen. 2:7; 5:3-4.

II. HOW WE WERE ONCE AND WHAT OCCURRED.

- 1. MAN'S ORIGINAL STATE. Genesis 1:31.
- 2. THE SUPREME CATASTROPHE. Genesis 3:1-14.

III. HOW WE NOW ARE.

- 1. HOW BORN, GOOD OR SINFUL? Psalm 51:5.
- 2. HOW LIVING, PERFECT OR IMPERFECT? Romans 7:18.
- 3. HOW OUR BEST EFFORTS REALLY ARE. Isaiah 64:6.
- 4. HOW ABOUT LITTLE CHILDREN, SINFUL OR NOT? Psalms 51:5.

IV. SIN DEFINED AND WHAT THE WORLD HAS EXPERIENCED FROM SIN.

1. WHAT IS A SIN? 1 John 5:17; 1 John 3:4.
2. IMMEASURABLE SUFFERING FROM SINNING.
 - A. Illustration about all the tears and broken hearts of the world.
 - B. The reward for all sinning to us. Proverbs 13:15.
3. PITIFUL WRECKAGE OF SINNING.

V. SOME KINDS OF EXCEEDINGLY DANGEROUS SINS.

1. LITTLE SINS. Are they dangerous?
2. SECRET SINS. Are there such? What they will do.
3. THE SIN OF NEGLECT. How fatal it is.
The foolish virgins. Matthew 25:1-13.
Tennyson's Queen Guinevere. "Too late."
4. WILFUL SINS. Hebrews 10:26.

VI. WHY IS IT SO EASY TO DO WRONG AND SO HARD TO DO RIGHT?

1. THE UNIVERSAL INFECTION. Psalm 51:5.
Why does your body sometimes get out of fix so easily, and is so hard to keep in good health? Something is out of order; perhaps some infection. So our lives are infected with sin.
2. THE REMEDY FOR ALL THIS INFECTION:
The spiritual TOXINE—THE HOLY SPIRIT.

VII. THE WICKEDNESS OF SIN.

1. MEASURED BY ITS CONSEQUENCES.
 - A. Eternal punishment.
 - B. The suffering of Jesus.
2. WHO DARE BE INDIFFERENT ABOUT IT?

LECTURE XIII

ALL ABOUT THE SOUL

What is a soul? Are you sure you have a soul? Where does the soul come from? How do we get our souls? How old are we before we get a soul? Where is your soul located?

Can a soul sin? Just what is "a sin?" Some exceedingly dangerous sins. When does sin have no forgiveness? Why is it so easy to do wrong and so hard to do right?

Three great writers have left to the world three strikingly different estimates of man.

Shakespeare describes him as "A Wonderful Being."

"What a piece of work is man!
How noble in reason! How infinite in faculties!
In form and moving, how express and admirable!
In action, how like an angel! In apprehension, how like a god."

Pascal describes him as "The Glory and Scandal of the Universe."

"What a chimera is man! What a confused chaos! What a subject of contradictions! What a professed judge of all things, and yet a feeble worm of all the earth. The great depository and guardian of truth, and yet a mere huddle of uncertainty. The glory and scandal of the universe."

Cowley describes him as "The Basest of All Creatures."

"Man is to man all kinds of beasts; a fawning dog; a roaring lion; a thieving fox; a robbing wolf; a dissembling crocodile; a treacherous decoy; and a rapacious vulture."

Which one is right? The experience you may have had in life may determine somewhat your opinion. Each one is right and each one is wrong. No one is, therefore, altogether right. But we do know that man is the crown of creation. Whence is he?

I. MAN—THE HUMAN RACE—HOW HE CAME TO BE AND WHAT HE IS.

There are two explanations of how mankind came to be. There is first the Bible statement of Genesis 1:27, in which we read, "So God created man in His own image and in the image of God created He him, male and female created He them." And in Genesis 2:7 it tells us how God created him: "The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and he became a living soul." The

exalted character of man is indicated by the supreme pattern of his creation as given in Genesis 1:26: "And God said, let us make man in our own image and after our own likeness."

The second explanation is man's cunningly invented theory of evolution. According to this theory, millions of years ago a little spark of life got started somehow. We should like to know how it got started. The evolutionist just tells us that it got started and that by the development of that little simplest form of life, through millions of years of development after development, at last there came to be an animal life, and this animal life kept developing until there was a specific shape of animal life called the ape, and that this ape kept on developing and developing until it developed into man. According to this theory, man is a highly developed animal. There is no pattern after which his development follows, it is merely a blind upward development. Just what occasions its development upward we are not told, and neither are we told where it is headed for. It is just development without any plan or pattern or goal: just development. Is there anything of logic or inspiration in such a conception of man's existence? We fail to see it.

According to Genesis 2:7, man consists of two parts, body and soul. We are told the body was created out of the dust of the earth. The soul came into existence by Jehovah God breathing into this body what is called the "breath of life." Therefore the soul is somehow or other connected with and a part of God Himself. The soul is, therefore, a living spirit from God. This accounts for the first soul, but how do we get our souls? In Genesis 5:3-5 we read that Adam lived 130 years and *begat* a son in his own likeness, after his image, and called his name Seth, and the days of Adam after he had begotten Seth were 800 years and he *begat* sons and daughters. These sons and daughters were like Adam, bodies and souls, and Adam begat them. Therefore we get our souls from our parents, which were gotten from their parents, and so on back to Adam, who got his soul from God.

Many persons inquire just where the soul is located. Some argue in the heart. Some argue in the brain, but no one knows and the Scripture does not state the location of the soul. Does the soul weigh anything? The first impression is that it does not, but the soul is something, and can something be nothing? The soul must have some existence and anything that has an existence must have some weight. Something can not be nothing. An interesting experiment has been conducted by a certain scientist in America in one of the large hospitals, with the same results in each instance. We give it here for its interest. He constructed a little platform on a pair of scales with a sensitive dial and placed the departing patients on this platform. In every single instance, within a minute or so after the patient had drawn

the last breath, the dial showed a loss, very minute, but with a distinct loss of weight. The same experiment was tried with animals, the dog in particular, and in no single instance was there even a quiver of the dial when the dog drew his last breath. What is the weight of the soul? It can by no means be determined, but this experiment is suggestive at least.

How shall we speak of the soul? Shall we say, "I have a soul," or "I am a soul"? The first impression is to answer "I have a soul." But we turn again to Genesis 2:7, where it says that God breathed into the body which He had created out of the dust the "breath of life," and man became a living soul. It does not say that man had a soul, but man became a living soul. We should therefore think and speak of ourselves as living souls. We do not exist apart from our souls. In addition to the statement above that the soul is a spirit from God, we may say further that the soul is the thinking, willing, feeling, knowing self. It is the real ego, the real "I am" in every person. I am a soul.

II. HOW WE WERE ONCE AND WHAT OCCURRED.

When God created man, He created him as He created everything else, perfect. Thus, in Genesis 1:31 we read, "And God looked upon everything He had made and behold it was very good." Man's original state, therefore, was perfection, or as we learn in the Catechism, one of innocence. What would the world have been if man had so remained? In our present condition we can not even speculate. Some tremendous change has taken place. That change is explained in Genesis 3:1-14, where satan in the form of a serpent came to Mother Eve in the garden of Eden and engaged her in conversation and induced her to disobey God and eat of the forbidden fruit. She gave to her husband to eat. Their eyes were opened and a new condition of sin and misery befell posterity.

III. HOW WE NOW ARE.

A tremendous change took place in that disobedience of God's command. A something occurred which has effected every child of the race born in the natural way. Every faculty seems to have been impaired, every quality affected, so that every person, as Paul writes, finds a law in his members warring against the law of his mind. He finds the imagination of his heart only evil continually, and so effective is this inclination that every serious person feels like crying out in the words of Paul, "Who shall deliver me from the body of this death?" (Romans 7:24). So complete has the catastrophe been that our best works are imperfect, or as the prophet Isaiah (64:6) writes, "All our righteousnesses are as filthy rags and we all do fade as a leaf and our iniquities like the wind have taken us away." So complete is this infection of sin that no one is free from it, and like some of

the terrible maladies, is inherited by the children and is begotten in their very conception. Thus the Psalmist writes (51:5), "Behold I was shapen in iniquity and in sin did my mother conceive me."

IV. SIN DEFINED AND WHAT THE WORLD HAS EXPERIENCED FROM SIN.

What is sin? No better definition can be given than that it is everything contrary to the Will of God. The Will of God is revealed to us in His Word, and by the reading of His Word we shall learn to know His Will, and everything that is contrary to that Holy Will is sin. The condition of the world is a state of sin and misery. The magnitude of that misery and wretchedness is impossible to define. Someone has expressed it in fanciful terms by saying that if all the hearts that have been broken by sin, on account of sin and through sin, since the beginning of the world, could be placed together in one place, we should have a mountain range greater than the Himalayas; and if all the tears that have been shed on account of sin, through sin, by reason of sin, could be gotten together in one volume, we should have an ocean greater than the Atlantic. The measure of suffering on account of sin is indescribable. Solomon surely understood human experience when he wrote (Proverbs 13:15), "The way of the transgressor is hard." On every hand we have the pitiful wreckage of sin. How many splendid lives have been completely changed by sin. How many devout Christians have given up their faith and all because of some sin that has come into their lives. It makes the heart sink to witness these changes.

V. SOME KINDS OF EXCEEDINGLY DANGEROUS SINS.

Some sins are more dangerous than others because we do not so easily distinguish them. Among this class are little sins. All sinning, perhaps, starts with little sins. Many a person would be horrified in the beginning at the thought of ever committing the gross sin at which they finally arrive. It is not the gross sins that are the most dangerous to us. They are sufficiently offensive to repel us. It is the little sins that are dangerous.

Some years ago a father in Pennsylvania, cutting wood in the mountains, came across a little black cub-bear of only a week or so old. It was so beautiful that he took it to his home. His little daughter was delighted with it, fed it with a spoon until it was old enough to eat by itself. It became the pet of the family and was exceedingly playful and went about the house and out of doors without restraint. It grew rapidly and was as playful as ever. When it was something like a year old, some friends admonished the little girl that she should be careful of that bear,

that he might hurt her. Putting her arms around him and hugging him up close she said, "You will not hurt me, will you, Bruno?" He stuck his big red tongue out and glanced at her as much as to say, "Of course I will not." About six months later she was playing with him one day when he struck her a terrific blow with his paw. She tumbled over on the floor injured to death. He was still bear. The fact that he had been brought up in a family and been a most intimate playmate did not change his disposition. He had become just a big bear with a big bear's destructive power.

Such is the progress of little sins. They grow. They will not stay little, and if the little sins are kept in the heart, the day will come when they become powerful sins and in the unexpected moment strike us down with fatal effect. Beware of the little sins in the heart. If you, dear reader, have any little sin that you are nursing in your heart, I beseech you, pray God to "create in me a clean heart and renew a right spirit within me," or the day will come when you will pay the penalty.

Another exceedingly dangerous sin is the secret sin, or what we usually call the secret sin. How many have sinful thoughts and purposes and plans in their hearts which they would not reveal for anything. They would be ashamed to have them known and they imagine they can keep them secret, and even love to dwell on them, thinking that they will remain forever secret; but there is no such thing as secret sins, eventually.

Edgar Allen Poe tells the following of secret sins in his popular and striking story, "The Black Cat." In a certain family there was a black cat. The husband of that home hated it and the cat knew it. Accordingly he was always on the lookout for that man. One night the man threw his boot-jack at it and put out its eye, which only increased its fear and watchfulness. The wretched cat, as he called it, was always looking at him with its one eye. In a fit of anger, one day, he killed his wife, and like everyone who has committed a crime and finds it on his hands, was desperate to hide it. Fearing any effort to take the body of his wife out of his home, he took down the wall of his cellar and dug a place behind it, then went after the body of his wife and in due time put it behind the wall, covered it up carefully and then relaid the wall with great care so that no evidence remained of any portion of the wall having been removed. He reported the absence of his wife. Knowing the disposition of the man, a crime was suspected. Officers searched his house from garret to cellar. With boldness and desire to free himself from every suspicion of guilt, he bade them look everywhere, and as they walked through the basement he tapped the walls with his cane, bidding them to be sure that there was no possible deception anywhere. As he tapped the wall they heard the mew of a cat. Listening carefully, they determined it came from be-

hind the wall. Taking down the wall, they saw in the dark the flashing one eye of the cat. When he had taken down the wall, in its fear of him the cat had crawled back and hid. The fresh earth indicated the possibility of the crime being hidden there. The body of the wife was found. A one-eyed black cat had revealed the secret and there was no secret.

Hood, in a powerful ballad, entitled "The Dream of Eugene Aram," tells a similar story.

Aram had murdered a man and to hide his deed, had thrown the body into the stream, now a raging torment from the rains. The water was black as ink and exceedingly deep, and he felt secure in the hiding of his crime. The night did not furnish its usual rest and in the morning, to be sure that there could be no revealing of his crime, he re-visited the river bed. Hood describes his experience as follows:

"I sought the black, accursed pool
With a wild, misgiving eye;
And I saw the Dead, in the river-bed,
For the faithless stream was dry."

He tried again to hide his deed by taking the body into the woods and placing it beside a log and covering it with leaves. As he turned to go away, a mighty blast of wind swept through the woods and uncovered the body again. His desperation is expressed as follows:

"Then down I cast me on my face,
And first began to weep;
For I knew my secret then was one
That earth refused to keep!
Or land, or seas, though it should be
Ten thousand fathoms deep."

There is no such thing as secret sinning. It will out, it will write itself in the eye or in the expression of the face or upon the lips or in the walk or in the conversation or in some other manner. It will not stay secret. As Jesus said (Luke 12:2), "For there is nothing covered that shall not be revealed, neither hid that shall not be known." Be not deceived, you can only hide sin for a time, then it will out. Pray, therefore, the prayer of David (Psalm 19:12), "Cleanse thou me from secret faults."

Another exceedingly dangerous sin is the sin of neglect. It is the sin that shut out the five foolish virgins. It is well that we note that they are designated as "virgins" in the parable. Nothing can be said against them except they neglected to make the proper preparation for the coming of the bridegroom. They were not ready, however, when he came and as they were trying to get ready the bridegroom went in and the door was shut and they were shut out from the wedding feast because of their neglect.

Tennyson has set forth the terrible experiences of this sin in the story of the faithless Queen Guinevere in his "Idylls of the King." She had been so faithless in her life and every effort to restore her had failed. She thought there was plenty of time to return, and at last decided that she would return, but it was too late. Her meditation and purpose and her bitter experience are given in the following words:

"Late, late, so late! and dark the night, and chill.

Late, late, so late! but we can enter still."

"Too late, too late! ye cannot enter now."

"No light had we; for that we do repent;

And learning that, the Bridegroom will relent."

"Too late, too late! ye cannot enter now."

"No light! so late! and dark and chill the night!

Oh, let us in, that we may find the light!"

"Oh, no! too late! ye cannot enter now."

"Have we not heard the Bridegroom is so sweet?

Oh, let us in, though late, to kiss His feet!"

"Too late, too late! ye cannot enter now."

Too late! What can be worse? Of all said words of tongue or pen, the saddest are these, "It might have been." But it is too late. You intend giving up some secret sin or some little sin, but you are putting it off. The day will come when it is too late. You may expect some day to give up sin and be a Christian, some day, but some day never comes until it is too late.

Another kind of exceedingly dangerous sins are wilful sins. The writer of Hebrews, the 10th chapter, the 26th verse, describes the fatal character of wilful sinning. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifices for sins but a certain fearful looking forward to judgment and fiery indignation which shall devour the adversaries."

VI. WHY IS IT SO EASY TO DO WRONG AND SO HARD TO DO RIGHT?

One of the distressing conditions experienced by nearly everyone is the difficulty to be what we would like to be. The pull seems to be always downward, and why? A condition exists in the moral nature that sometimes exists in the body when it is bruised or scratched and refuses to heal. In such a case we say the blood is out of order, or it is infected. It becomes necessary then to take some treatment whereby the impurity of the blood is eliminated, after which it will heal. Our moral nature is infected with sin, the sin which we have inherited from our parents which is called original sin; and so infected is our moral nature with this sin that of itself it only grows worse. The car-

nal or natural mind is at enmity with God and has always a downward trend; but there is a remedy for this infection. The remedy is God's divinely appointed means of grace, the Word and the Sacraments, and every heart that will be opened to the Word of God and be faithful in the Sacraments will experience a wonderful deliverance and will realize what Paul means when he says, "Thanks be unto God which giveth us the victory, through Jesus Christ our Lord" (1 Corinthians 15: 57).

VII. THE WICKEDNESS OF SIN.

It is doubtful if anyone realizes the character of sin. We are like a person who has been living in a closed room until the air has become foul. Such a person does not know how impure the air is. So we have become thus accustomed to the presence of sin that we are insensible to its real character. One of the ways of determining the character of a thing is by its results: by this measure, the character of sin may be determined. That character is indicated by the punishment which God has fixed upon it wherein He describes the eternal condition of the wicked as punishment for ever and ever. Only a thing of the most tremendous proportions and of the most hideous and terrifying character could merit such a judgment.

Another evidence of its character is to be realized by the infinite suffering of God's Only-begotten Son, Jesus Christ, our Lord, who took our place that we might be freed from sin. Let one live with Him through that hour in Gethsemane when He poured out the agony and anguish of His soul in the words, "My soul is exceedingly sorrowful unto death," and as He sweat blood contemplating the measure of suffering that should be endured to deliver men, and you will begin to understand the exceeding wickedness of sin that should make such a thing necessary. Stand by the Cross on Calvary, in those three hours of terrible darkness, and hear that cry go up from the Cross, "My God, my God, why hast Thou forsaken me?", and contemplate what that must have been and you will begin to know, perhaps only begin, but at least begin to know the appalling character and wickedness of sin. Who dare be indifferent to a thing on which the seal of such tremendous judgment has been placed?

LECTURE XIV OUR SALVATION

How we are saved. The devil's great lie. The origin of our salvation. The atonement, and the Creed—"he descended into hell." Our salvation, not "a cunningly devised fable," but an absolutely confirmed reality. Everyone may say, "I know."

INTRODUCTION.

The Bible says the devil was a liar from the beginning. It *was* by a lie that he deceived our first parents and plunged them and all their generations into the awful whirlpool of sin; and by his constant perverting the truth, he is keeping multitudes still in that death, both temporal and eternal. Nowhere is his work more effective than in the *misrepresentation of the truth about how we are to be saved.*

I. OUR STATE BY NATURE.

1. THE DEVIL'S ASSERTION: You are not bad; you are born saved; unless you do some real bad thing, you will be all right.
2. GOD'S STATEMENT: Psalm 51:5: "Behold, I was shapen in iniquity, and in sin did my mother conceive me."
WHOM SHOULD WE BELIEVE?.....

II. THE WAY OF OUR SALVATION.

1. THE GENERAL HOPE OF EVERYBODY. It is that they will be saved, however bad or neglectful they have been. But how can a rascal and a villain, or a man whose life has been all worldly, be happy in a perfect place, where all is good and clean and beautiful and holy? A pig that has been accustomed to a pig's habits would not be happy in your parlor.
2. THE REAL FACT ABOUT THE WAY OF OUR SALVATION.
 - A. The devil's statement—you hear it everywhere; You are saved if you do good; or I believe I will be saved, for I have never done anything very bad.
 - B. What God says:
 - a. About this thing of BEING GOOD.
Rom. 3:20: "By the deeds of the law shall no flesh be justified."
Ps. 130:3: "If thou Lord shouldst mark iniquities, O Lord, who shall stand?"
Isa. 64:6: "All our righteousnesses are as filthy rags."
 - b. About the REAL and ONLY way of salvation.
Mark 16:16: "He that believeth and is—" etc.
Rom. 10:9: "If thou shalt confess—and believe."
Rom. 10:10: "With the heart man—and with the mouth," etc.
Rom. 5:1: "Therefore being justified by FAITH," etc.
Rom. 3:28: "Therefore we conclude that a man is justified by faith without the deeds of the law."
 - c. About the life that must result from such salvation.
A CONSISTENT LIFE. Matth. 7:16-17.

C. About the END of the DISBELIEVER.

Mark 16:16: "He that believeth NOT shall be damned."

Ps. 9:17: "The wicked shall be turned into hell," etc.

Matth. 10:28: "Rather fear him that is able to destroy both body and soul in hell."

Matth. 13:30: Parable of the tares which relates the end of the wicked.

Matth. 17:8-9: Showing what a person had better do if necessary rather than end in hell.

Matth. 22:1-14: Parable of the marriage feast, showing what becomes of the one who is determined to go his own way.

Matth. 25:1-12: Parable of the virgins, showing the fate of those who put off the preparation.

And a host of other references.

III. THE ORIGIN OF OUR SALVATION, or how we came to have a salvation at all, since we are so sinful. John 3:16.

IV. THE ATONEMENT MADE FOR OUR SALVATION, or how it was accomplished.

1. THE MEANING OF ATONEMENT. To make settlement; satisfaction.
2. HOW ACCOMPLISHED. Isaiah 53:4-5: "He was wounded," etc.
3. HOW CONFESSED. "He descended into hell."

V. THE ABSOLUTE CONFIRMATION OF THIS WHOLE TEACHING ABOUT SALVATION, or how I may know it is true.

1. THERE CAN BE NO QUESTION about the teaching concerning how we are to be saved, namely that Jesus Christ has suffered for us, and by *believing* in Him and *confessing* Him, we shall be saved. *But is this true?*
2. THE ONE SUPREME TEST. Was Jesus Christ, who taught this salvation, God or mere man? If He was God, there can be no question about its reliability. If He was merely man, then it is all uncertain. *Was He therefore God or merely man?*
3. THE TEST OF HIS DEITY, or that He was God in the flesh.
 - A. His own statement, whereby it should be forever settled. He said He would rise from the dead, John 2:19. Mere man could never do that. If He could do that, it would prove that He was God.
 - B. The Jews' statement that such a thing as His rising from the dead would prove He was God, and how they provided against any fraudulent resurrection. Matthew 27:62-66.
 - C. Paul's great statement. 1 Corinthians 15:14-19.

His resurrection from the dead is full and final proof that He was God. *But did He rise?*

4. THE PROOF OF HIS RESURRECTION. Before there could be a resurrection, there must have been a death. Some say that He did not die, therefore He did not rise. *Did He really die?*
 - A. Proof that *He really died*.
 - a. John 19:33: The testimony of the soldiers.
 - b. John 19:34: The testimony of the soldier's spear.
 - c. Mark 15:44-45: The testimony of Pilate's officer.

- d. Mark 15:43-47: The firm belief of Joseph of Arimathea.
- e. Belief of His disciples, or they would not have buried Him.
- f. Belief of His enemies, for they surely would never have permitted their determination to kill Him come to nothing, when they had gone so far.

There could be no greater evidence required that he was certainly "Crucified, DEAD."

B. Proof that *He rose*.

- a. Matth. 27:63-64: The precaution of the Jews against fraud. Therefore no possible deception.
- b. Matth. 28:2-4 and 28:11: The testimony of the guard of the Roman soldiers.
- c. Matth. 28:4-11: The testimony of the Marys.
- d. Luke 24:12: The testimony of Peter and John.
- e. Luke 24:13-31: The testimony of the two disciples on their way to Emmaus.
- f. John 20:19-20: The testimony of the ten disciples.
- g. John 20:24-29: The testimony of the ten disciples and Thomas also.
- h. John 21:1-14: The testimony of the seven disciples in Galilee.
- i. 1 Cor. 15:6: Testimony of the five hundred.
- j. Luke 24:50-53: Testimony of His ascension.
- k. Acts 1:1-11: Same.

How can there be any doubt in anyone's mind that He actually rose from the dead?

The only explanation why some will still not believe is, "eyes have they but they see not; ears have they, but they hear not."

JESUS ROSE FROM THE DEAD. THEREFORE HE IS GOD.

THEREFORE all that He says about our salvation is absolutely correct. He knows the other world as well as this and the conditions of entrance to it. As Christians, we are not following cunningly devised fables; our faith is fixed on an absolute fact.

LECTURE XIV

OUR SALVATION

How we are saved. The devil's great lie. The origin of our salvation. The atonement and the Creed—"He descended into hell. Our salvation, not "a cunningly devised fable," but an absolutely confirmed reality. Everyone may say, "I know."

The Bible says the devil was a liar from the beginning. It was by a lie that he deceived our first parents and plunged them and all their generations into the awful whirlpool of sin; and by his constant perverting the truth he is keeping multitudes still in that death, both temporal and eternal. Nowhere is his work more effective than in the *misrepresentation of the truth about how we are to be saved.*

I. OUR STATE BY NATURE.

The devil is busy with his lies about that. He is always endeavoring to make people believe that they are not sinful, that they are born saved, and that unless they do some real bad thing they will be all right. This is in direct contradiction to the teaching of God's Word (Psalm 51: 5), "Behold I was shapen in iniquity; and in sin did my mother conceive me." When it is a question which to believe, the devil or God, there is but one answer.

II. CONCERNING THE WAY OF OUR SALVATION.

Practically everybody hopes he will be saved, and according to the devil's suggestion, most people believe that they will be saved, however bad or neglectful they have been. They do not realize how inconsistent their hope is, for how could a rascal or villain or one who has been living a worldly life be happy in a perfect place where everything is good, clean and beautiful and holy? A pig that has been accustomed to a pig's habits would not be happy in a luxurious parlor. His pig nature can only be happy under natural pig surroundings. A human being has no more reason to believe that it would be otherwise with himself. If he has been accustomed to a life of sin and his thoughts and plans and purposes have been in sin, he would be miserable in heaven. There is, therefore, a definite way for our salvation, whereby we might be happy in that blessed home which God has provided for His own.

What is the real fact about our salvation? The devil is busy here again, for he said, "You will be saved if you do good, or you will be saved if you have never done anything very bad." The teaching of God is the very opposite, for He tells us in His Word (Romans 3: 20), that "By the deeds of the law (our good works) shall no flesh be justified"; and the Psalmist (130: 3) reminds us, "If thou, Lord, shouldest mark iniquity, oh Lord, who shall stand"; and through the prophet Isaiah (64: 6) He tells us of the real character of all our good deeds: "All our righteousnesses are as filthy rags." There is nothing, therefore, in our good works to give us any hope for salvation.

The real and only way of our salvation is given by the Lord Jesus Himself (Mark 16:16), "He that believeth and is baptized shall be saved." And then restated by Paul in his letter to the members of the church at Rome (Romans 10: 9-10): "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Believing in Jesus Christ is not sufficient. A confession of that belief must be made. An example from life may help us to understand. Young people may have a secret love for each other, but until that love is confessed to each other there is never any possibility of marriage. So we can not be secret believers and secret Christians. We are commanded to make a confession of our belief in the Lord Jesus Christ. Another example: A man may come to this country from Europe. He may like this country, believe in it, own property here, be married, raise his family, but he never becomes a citizen of the country until he makes a declaration of his purpose and swears solemn allegiance to it. Believing in Jesus is, therefore, not sufficient. A confession must be made.

Again, in Romans 5:1, Paul writes, "Therefore being justified by faith," etc., and sums it all up in Romans 3: 28, "Therefore we conclude that a man is justified by faith without the deeds of the law."

We must not think, however, that our salvation by faith alone has no connection with our manner of life, for, as the Lord Jesus said (Matthew 7: 16-17), "Ye shall know them by their fruits," etc. A faith in Jesus Christ by which we are saved, therefore, calls for a consistent life. We realize the truthfulness of this when we think of human relations. If we are the friend of someone our conduct will be friendly. If, therefore, we are the friend of God, our conduct must be such as will be pleasing to Him.

No less specific is the Scripture about the end of the disbeliever than about the way of our salvation, for Jesus said (Mark

16:16), "He that believeth NOT shall be damned," and again (Matthew 10:28), "Rather fear him that is able to destroy both soul and body in hell," which is the devil. In Matthew 13:20 Jesus gave the parable of the tares, in which parable He states that the tares shall finally be gathered and burned, and He gives the interpretation of the parable Himself in which He said, "The tares are the wicked ones," verse 42. In Matthew 22:1-14, the Parable of the Marriage Feast, where a man refused or neglected to comply with the requirement of the wedding garment, and who, for his disobedience was cast out of the wedding feast into outer darkness, Jesus sets forth the end of that person who will have his own way about being saved. And in Matthew 25:1-12, in the Parable of the Virgins, five of whom were foolish and neglectful, He shows the fate of those who put off preparation. There is no hope whatever for the one who does not believe and who is indifferent to and neglectful of the way of salvation that has been so graciously provided.

III. THE ORIGIN OF OUR SALVATION, or how we came to have salvation at all, since we are so sinful.

The origin of our salvation is wonderfully stated in John 3:16, "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." "God so loved the world that He gave His Only-begotten Son," or He gave His Only-begotten Son because He so loved the world. Our salvation is in Jesus Christ alone and we have Jesus Christ because God loved us. The origin of our salvation is, therefore, in God's love.

The Apostle John teaches us this same truth (1 John 4:19), "We love Him because He first loved us."

IV. THE ATONEMENT MADE FOR OUR SALVATION, or how our salvation was accomplished.

We are accustomed to the statements: He made atonement for his sin; He made atonement for his crime; He made atonement for his wrong. The word atonement, then, means to make settlement or to make satisfaction. That Jesus Christ has made atonement for us is the teaching everywhere in the New Testament. Romans 3:24-5-6; 2 Corinthians 5:18; Galatians 1:4, 3:13; Titus 2:14; Hebrews 9:28; 1 Peter 1:19, 2:24, 3:18; 1 John 2:2; Revelation 1:5, 13:8. It is also the teaching in the great Sacrament of the Lord's Supper in which we have the words, "Given and shed for you, for the remission of sins."

This atonement or satisfaction is explained in the words of Isaiah 53:4-5, "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him and with His stripes we are healed." In other words, He suffered in our place; or as Peter says (1 Peter 2:24), "Who

His Own Self bare our sins;" and as the writer of the Hebrews also wrote (9:8), "So Christ was once offered to bear the sins of many;" and as Paul also wrote (2 Corinthians 5:21), "For He hath made Him to be sin for us, Who knew no sin." It is this great and blessed fact which the early Christian expressed in the Apostles' Creed and which we confess in the words "He descended into hell." Hell was the destiny of an unredeemed world because of sin, and Jesus Christ, taking our place, suffered hell itself for us.

The judgment for man's sins was not merely a judgment upon his body, but upon the whole man, body and soul. The events in connection with Calvary confirm this tremendous fact. When He was in Gethsemane He said (Matth. 26:38), "My soul is exceedingly sorrowful even unto death," and as He prayed, so great was the intensity of the hour as He faced that event which He must experience as man's Redeemer, that He sweat blood (Luke 22:44). It would be an injustice to the Christ to even suggest that such took place because He was afraid of the physical suffering on the Cross. The event at the close of the three hours darkness, when He cried, "My God, My God, why hast Thou forsaken me" (Matth. 27:46) was the actual experience of taking man's place. It is here that we have the spectacle of the Son of God separated from the presence of the Father, that terrible thing which had befallen the children of man and which He must experience as their Redeemer. "And He descended into hell" is the very heart of the Creed. It is the glorious confession that we have a Redeemer and a Saviour.

V. THE ABSOLUTE CONFIRMATION OF THIS WHOLE TEACHING ABOUT SALVATION, or how I know it is true.

1. THERE CAN BE NO QUESTION in the mind of anyone who is familiar with the teaching of Scripture concerning how we are to be saved, namely that Jesus Christ suffered for us and by believing in Him and confessing Him we shall be saved. BUT IS THIS TRUE?

2. THE SUPREME TEST CENTERS ABOUT JESUS CHRIST.

Was Jesus Christ, who taught this salvation, God or mere man? If He was God, there can be no question about its reality. If He was merely man, then it is all uncertain. WAS HE THEREFORE GOD OR MERE MAN?

3. THE TEST OF HIS DEITY.

The Lord Jesus Himself proposed the test whereby it should be forever settled. In John 2:19 He said to the Jews, who asked for a sign that they might know by what authority He did such great things, "Destroy this temple and in three days I will raise

it up." Mere man, of course, could never rise from the dead. If He could rise from the dead it must be forever settled that He was indeed God of very God. The Jews realized the power of His statement and were determined after He had been killed, to make sure no possible fraud should take place. If in any manner He should rise from the dead, it would be an indisputable proof that He was what He claimed to be, the Only-begotten Son of God. Paul likewise always regarded the resurrection of Jesus Christ as the certain proof of His Deity. Thus, in 1 Cor. 15: 14-19, he said, "If Christ be not risen, then is our preaching vain and your faith is vain," etc. The resurrection from the dead is the full and final proof offered that Jesus Christ was God. BUT DID HE RISE?

4. THE PROOF OF HIS RESURRECTION.

Before there could be a resurrection, there must have been a death. Some say that He did not die; that when they took Him down from the Cross He was merely unconscious and when they put Him in the cool, fresh tomb, that He regained His consciousness, and therefore there was no real resurrection. If He rose from the dead, then He must have died. BUT DID HE REALLY DIE?

We must have this proof also. In John, 19th chapter, beginning with the 31st verse, we read that the Jews, because it was the preparation for the Sabbath day that was coming, which was a high day, stated that the bodies of those crucified should not remain upon the Cross, and asked Pontius Pilate, the Governor, that the customary practice of breaking the legs of the crucified to hasten their death, might be done some time before the beginning of the Sabbath day. Soldiers were ordered to carry out the request. When they arrived at Calvary they broke the legs of the first robber and then of the second robber, but when they came to Jesus and were about to perform the same act with Him, they declared it was unnecessary, "For," said they, "He is already dead" (John 19: 33). How remarkably they had fulfilled unwittingly the prophecy of a thousand years before that not one of His bones should be broken (Psalm 34: 20). A soldier standing near by, to be sure Jesus was dead, thrust his spear so deep into the body of Christ that water and blood came forth from the deep incision. Had He not already been dead, this of itself would have ended His life. A little while later, Joseph of Arimathea, a friend of Jesus, came also to Pontius Pilate and asked for the body of Jesus that he might bury it in his own new tomb. He was himself convinced that Jesus was dead. Pontius Pilate, the Governor, rather marvelled that death had come so soon, and to be sure, sent his officer to make examination and to report to him, which an officer did. It was therefore officially declared that Jesus was dead.

Joseph of Arimathea and the disciples of Jesus then took His body down from the Cross and put it into the tomb and sealed it. They certainly would not have done so had they not been sure He was dead. And His enemies, the Jews, who had gone to so much trouble to have Him crucified, would never have permitted Him to have been taken down and laid away without having been convinced that He was dead. There could be no greater evidence required that He was certainly crucified and dead. **BUT DID HE REALLY RISE?**

The first testimony is that of the Roman guard (Matthew 28: 2-4 and 28:11), which had been put there to prevent any possibility of fraud. They were not Christians, were not in any way interested in what had taken place, except as soldiers to carry out their command; and they kept their watch, under the penalty of death should any man sleep; and it was these soldiers who were the first witnesses of what had taken place, and later they reported to the Jewish authorities that someone, it must have been an angel from heaven, descended and rolled back the great stone and sat upon it, and He that was within arose and came out, and they were as helpless as dead men to prevent it (Matthew 28: 1-4, 11).

We also have the testimony of the Marys who came very early in the morning bringing spices (Matthew 28:1-4), and the testimony of Peter and John who arrived at the sepulchre (Luke 24: 12), and the testimony of the women which had come with Him out of Galilee (Luke 24: 6), to all of whom the angel declared, "He is not here, but risen," and bid them enter the tomb and see for themselves. There is the testimony of the two men who, that Sunday afternoon, were on their way to Emmaus, who were overtaken by one whom at first they thought to be a stranger, but as they sat in the breaking of bread, discovered to be the risen Lord Himself (Luke 24:13-31). There is also the testimony of the ten disciples that same evening, to whom He appeared, Thomas not being present with them (John 20: 19-20), and the testimony of the eleven a week later, Thomas being present (John 20:24-29). How unfortunate for Thomas that he was not present at the first meeting, but how fortunate for us. When Thomas had been informed the day following the first meeting that Jesus had appeared, he declared it to be impossible, that he would not believe it, that it was not true, that it couldn't be true; and when assured again and again by the disciples, he declared he would not believe it unless he should see for himself the prints of the nails in the risen Saviour's hands and the prints of the nails in His feet, and the very wound where the soldier had thrust the spear. Could anyone have been more skeptical than Thomas? And it is this same Thomas that bears such wonderful testimony at the second meeting of the disciples for when the Lord appeared He said to Thomas, "Reach hither thy

finger and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless but believing." And Thomas answered in amazement, and being convinced that it was all true, exclaimed, My Lord and my God (John 20:27, 28).

We have the further testimony of the seven disciples in Galilee (John 21:1-14), and the testimony of the 500 (1 Corinthians 15:6), and the testimony of the disciples on the day of His ascension (Luke 24:50-53), Acts 1:1-11).

There can be no doubt in the mind of anyone who is open to conviction that Jesus actually rose from the dead. Therefore the unprecedented test which He had Himself proposed (John 2:19), was a fact. He had risen from the dead and thereby proved that He was God. All that He says about our salvation must, therefore, be absolutely correct. Since He is God, He did not deceive us, He could not deceive us and He knows the other world as well as this and all the conditions whereby we may enter.

As Christians we are not following cunningly devised fables, but our faith is fixed upon an absolute fact. With Paul we may say, "I KNOW WHOM I HAVE BELIEVED." The explanation for unbelief is, "Eyes have they but they see not; ears have they but they hear not." They do not want to believe.

LECTURE XV

I BELIEVE IN THE HOLY GHOST

The lack of understanding about the Holy Ghost. Who the Holy Ghost is. Your conscience and the Holy Ghost. The work of the Holy Ghost. "The still, small voice," have you heard it? Knowing better, becoming better, kept better. The sin against the Holy Ghost that has no forgiveness. The danger of committing it. How near have you committed it?

I. WHO THE HOLY GHOST IS.

1. HOW MANY GODS DO WE CONFESS?
2. HOW IS THIS ONE GOD CALLED OR KNOWN?
3. WHO THEN IS THE HOLY GHOST?
4. HOW SHOULD WE SPEAK OF THE HOLY GHOST—as He or It?
5. SHOULD WE WORSHIP THE HOLY GHOST? (See Third Article of the Nicene Creed).
6. THE HOLY GHOST AND CONSCIENCE.

II. THE WORK OF THE HOLY GHOST.

1. DEFINED IN LUTHER'S SMALL CATECHISM, Third Article of Creed.
2. THIS WORK ANALYZED.
 - A. The call of the Holy Spirit.
 - a. Its reality according to the Scripture.
 - (a) Isaiah 55:1: "Ho, everyone that thirsteth, come ye to the waters," etc.
 - (b) Rev. 22:17: "The Spirit and the Bride say....."
 - b. What that call is.
 - (a) Defined: It is the Holy Spirit God speaking to our spirit souls, trying to bring us back home to God.
 - (b) In experience: We spirit souls, begotten of God when He breathed into the first body the breath of life, are not at peace in this perverted, material world. We long for something, perhaps we know not what, but for something. Rom. 8:22: "For we know that the whole creation groaneth and travaileth in pain together until now." There comes to us a something that makes us think of God and eternity and kindles a new hope within us for something out and beyond our days here. This is the calling of the Holy Spirit.
 - c. How He calls. The drunkard who was "born again" by reading John 3:16 on a leaf out of a waste basket.
 - (a) Through the.....Word, the Bible.
 - (b) Through the.....Word, Preaching.
 - (c) Through the.....Word, Sacraments, 1 Cor. 11:26.
 - (d) Never otherwise. Proof: No conversions where the written or spoken Word has not been read or heard.
 - d. Has He called you? Has there come into your sober mind the thought that there is something better than just living for this world? Have you thought you ought to be a Christian?
Your answer.....

- e. Where He calls you.
 - (a) The testimony of Scripture.
 - Acts 2: 47: "And the Lord added to THE CHURCH daily such as should be saved."
 - Rom. 10: 9-10: "If thou shalt CONFESS with thy mouth and BELIEVE in thine heart," etc.
 - Matth. 10: 32-33: "Whosoever therefore shall CONFESS Me BEFORE MEN," etc. This is done in the church.
 - Rev. 22:17: "The Spirit and the Bride (church) say come."
 - John 6: 53: "Except ye eat of the flesh of the Son of Man and drink of His blood, ye have no life in you." Received through the church.
 - John 3: 5: "Except a man is born of water and of the Holy Ghost he cannot enter into the kingdom of God." Administered through the church.
 - HE CALLS YOU INTO THE CHURCH.
 - (b) Can a person be a Christian without belonging to the church? Very doubtful.
- B. The enlightenment of the Holy Spirit.
 - a. The need of enlightenment.
 - (a) Our natural knowledge not sufficient to guide us right. 1 Cor. 2:14: "But the natural man," etc.
 - (b) Many ask earnestly, "How may I know what is right and wrong—who will tell me?"
 - b. The divine provision made for enlightenment.
 - (a) The HOLY SPIRIT will tell you. John 16:13: "When He, the Spirit of Truth is come, HE will guide you into all truth."
 - c. His manner of enlightenment.
 - (a) The WORD of God. Psalms 119: 105: "Thy WORD is a lamp unto my feet and a light unto my path."
 - (b) The three ways of the Word.
 - The.....Word, the Bible.
 - The.....Word, Preaching.
 - The.....Word, the Sacraments. 1 Cor. 11:26.
- C. To sanctify.
 - a. Meaning of sanctity. To make.....
 - b. The need of being sanctified.
 - (a) Our state by nature. Psalm 51: 5.
 - c. The problem of being sanctified.
 - (a) Can I really become better?
 - d. The possibility of being sanctified.
 - (a) Scripture statement, 1 Cor. 6:11: "And such were some of you, but ye are washed, ye are sanctified," etc.
 - e. The divine provision for this sanctification.
 - (a) THE HOLY SPIRIT WILL DO IT. Rom. 15:16, Paul speaking of the Gentiles being acceptable: "Being sanctified by the HOLY GHOST."
 - f. His manner of sanctifying persons.
 - (a) John 17:17: "Sanctify them through thy truth: Thy WORD is truth."

- (b) The three ways of the Word.
The.....Word, the Bible.
The.....Word, Preaching.
The.....Word, the Sacraments.

D. The preservation by the Holy Spirit.

- a. The need of preservation.
 - (a) Our own moral strength not sufficient. Backsliding a possible and dreadful reality. Hebrews 6:4-6.
- b. The problem of remaining faithful.
 - (a) Can I hold out and make a success of my Christian effort?
- c. The possibility of being preserved faithful.
 - (a) Paul's assurance, Phil. 1:6: "Being confident of this very thing: that HE which HATH BEGUN a good work in you WILL PERFORM (complete) IT until the day of Jesus Christ."
 - (b) Paul's testimony, 2 Timothy 4:7: "I have fought a good fight, I have finished my course, I have kept the faith."
- d. The divine provision. THE HOLY SPIRIT WILL DO IT.
 - (a) Paul's statement, Phil. 1:6: "HE which hath begun a good work in you WILL PERFORM (complete) IT," etc.
- e. His manner of preserving persons.
 - (a) The parable of the two houses: "He that heareth my WORD, these sayings of me, and DOETH THEM, I will liken to a man," etc.
 - (b) The three ways of the WORD.
The.....Word, the Bible.
The.....Word, Preaching.
The.....Word, the Sacraments. 1 Cor. 11:26.

SUMMARY.

- How does He call us?
- How does He enlighten us?
- How does He sanctify us?
- How does He preserve us?

III. THE SIN AGAINST THE HOLY GHOST.

1. THERE IS SUCH A SIN. Matthew 12:32.
2. IT IS AN UNPARDONABLE SIN. Matthew 12:32; 1 John 5:16.
3. HOW COMMITTED, OR THE THREE STEPS TO THIS SIN.
 - A. By grieving Him. Eph. 4:30: "GRIEVE not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." The Holy Spirit God calls you and you put Him off and keep putting Him off. How a friend would feel if you kept putting him or her off: they (your friends) would feel grieved that you gave them no better heed. So does the Holy Spirit. Genesis 6:3: "My Spirit shall not always strive with man."
 - B. By resisting Him. Acts 7:51: "Ye stiff-necked and uncircumcised in heart and ears, ye do always RESIST the HOLY GHOST." The call of the Holy Spirit is pressing, urgent, powerful. Unless we yield, the indifference at first rapidly becomes RESISTANCE. Resistance is only one step from refusal, that is so fatal.

- C. By quenching the call of the Holy Spirit. 1 Thes. 5:19: "QUENCH not the SPIRIT." The Spirit God withdraws. His call no longer rings in your soul; the "day of grace" is past; all hope of salvation is gone. What can be more dreadful? God forbid that anyone who is having the opportunity here should be so unfortunate. Your answer to the call of the Spirit NOW may, and probably will, determine your ETERNITY.

LECTURE XV

I BELIEVE IN THE HOLY GHOST

The lack of understanding about the Holy Ghost. Who the Holy Ghost is. Your conscience and the Holy Ghost. The work of the Holy Ghost. "The still, small voice," have you heard it? Knowing better, becoming better, kept better. The sin that has no forgiveness — Can you, or have you committed it?

"I believe in the Holy Ghost." Some children had been taught to repeat different portions of the Apostles' Creed, and as they were reciting it they stopped when they came to this statement. The teacher inquired what was the matter, when one little fellow replied, "The boy who believes in the Holy Ghost is not here." It may not be so pronounced with most persons, but the belief in the Holy Ghost is exceedingly indefinite with most persons. It is about the Holy Ghost that we are to learn in this lecture.

I. WHO THE HOLY GHOST IS.

1. HOW MANY GODS DO WE CONFESS?

Jehovah God is One, and yet there are three persons, Father, Son and Holy Ghost. How do we explain it? "As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." With our little minds, we are unable to comprehend many of the mighty things of God.

2. HOW IS THIS ONE GOD CALLED OR KNOWN?

We know, however, these are not three names for the same person, or just three names for the same God, but Father, Son and Holy Ghost are distinct persons. When the Only-begotten Son of God was being set apart to the office of priesthood by John the Baptist at the River Jordan, the Father in Heaven said, "This is my beloved Son in whom I am well pleased," and the Holy Ghost, separate and distinct from Him, descended upon Him. It is, therefore, clear that the Father, Son and Holy Ghost are separate and distinct from each other, and yet these three persons are the one God.

It is not an explanation, but it may help us in our thinking, to observe that our five fingers and palm make one hand. The fingers are separate and distinct from each other, but they constitute the hand. "Do," "me" and "sol" in music are three sep-

arate and distinct tones, yet constitute one chord. Such illustrations, however, are only imperfect and feeble representations of that sublime mystery, the Holy Trinity, which the human mind, because of its limitations, can never fully comprehend.

3. WHO THEN IS THE HOLY GHOST?

We do understand, however, from Scripture that each of these persons is equal to the other in every respect and that it is God the Father, God the Son, and God the Holy Ghost; the Holy Ghost is, therefore, true God in like manner with the Father and the Son; and the Son is true God in like manner with the Father and the Holy Ghost; the Father is true God in like manner with the Son and the Holy Ghost.

4. HOW SHALL WE SPEAK OF THE HOLY GHOST, AS HE OR IT?

Since He is true God in like manner with the Father and the Son, we should speak of Him in the same terms as the Father and the Son. We would not say "The Father, It," or "The Son, It." We speak of the Father, He, the Son, He, and therefore we should speak of the Holy Spirit as "He."

5. SHOULD WE WORSHIP THE HOLY GHOST?

Shall we pray to the Holy Spirit or worship the Holy Spirit?

Since He is true God with the Father and the Son and we pray to the Father and to the Son, we should likewise pray to the Holy Ghost. We worship the Father and the Son: we should, therefore, worship the Holy Ghost. This is clearly stated in the third article of the Nicene Creed, where we confess "I believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father and the Son, who with the Father and the Son together is WORSHIPPED and glorified."

6. WHAT ABOUT THE HOLY GHOST AND YOUR CONSCIENCE?

No place is there perhaps a more common misunderstanding than concerning the Holy Ghost and the conscience. A great many persons are inclined to believe that if they follow their conscience, they will not go far amiss; and there are those who profess that the conscience is a safe guide because they believe it is the one faculty which was not affected in the great transgression in Eden. Experience, however, does not confirm such views. In any group of persons there are as many different consciences as there are different persons. Where the conscience will smite one person with wrong-doing, another conscience gives the same thing no concern whatever. The conscience, therefore, can not be a safe guide, for it does not guide any two persons just alike. It cannot be rightly affirmed that the conscience is the one faculty that was unaffected by the great transgression in Eden, for if that were true then consciences would all be alike. The infinite variety of consciences at once disprove any such idea.

There are many who think their conscience is the Holy Ghost speaking to them. If the conscience was the Holy Ghost speaking to them, everybody's conscience would be the same, for it is inconceivable to think that the Holy Ghost would tell one person a thing was wrong and the next person that it was not wrong. What, then, is the relation between the conscience and the Holy Spirit? The conscience is a human faculty of the most sensitive character, strangely and mysteriously composed, which applies what has been received and taught. Persons are differently taught and the conscience, therefore, applies different teaching. Different minds receive the same teaching differently. It makes different impressions and the conscience applies what has been received and applies it in the way it has been received. This accounts for the infinite variety of different consciences.

One extremely important thing, therefore, is that we be taught right and from an unerring source. This teaching the Holy Spirit will give through the Word, and when the Holy Spirit is allowed to teach us through the Word our consciences will apply that Word as it has been received.

All minds do not receive the teaching of the Holy Spirit the same, therefore the consciences of all Christians are not the same. It is exceedingly important, then, that, as Paul writes in 2 Corinthians 8:12, we have a "willing mind." We shall thus receive the message of the Holy Ghost through the Word and our consciences in the application of that message will direct us in the right way.

II. THE WORK OF THE HOLY GHOST.

1. DEFINED.

On that memorable Thursday evening before His crucifixion our Lord Jesus Christ said to His disciples (John 16:7), "It is expedient for you that I go away, for if I go not away the COMFORTER will not come unto you, but if I depart I will send Him unto you, and when He is come, He will reprove the world of sin, and of righteousness, and of judgment," and again in the 13th verse, "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth." From the different portions of the Holy Scripture we learn that the work of the Holy Spirit is to call, to enlighten, to sanctify and to preserve us in the true faith.

2. THIS WORK ANALYZED.

The call of the Holy Spirit is heard in the words of Isaiah 55:1: "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price;" and in the book of Revelation (22:17), "The Spirit and the Bride (church) say come." Recalling that the prophecy came not in old times

by the will of men, but "holy men of God spake as they were moved by the Holy Ghost," we recognize in these words just quoted the voice of the Holy Spirit speaking to our spirit souls trying to bring us back home to God.

This call is realized in a definite experience. We, spirit-souls, begotten of God when He breathed into the first body the breath of life, are not at peace in this perverted, material world. We long for something, perhaps we know not what, but for something. It matters not what we have, or who we are, or what position we hold, there is a restless and troubled soul.

A young man, born in the Catskill mountains, in the midst of nature's beauties and surrounded by all its simpler creatures, was drafted in the Civil war and taken to the training field along the Potomac, where everything was bare and bleak and nothing but tents and sand and orders. In a couple of weeks he sickened. The physician found nothing wrong, but he failed day after day and in a few weeks died. The doctor said he died from homesickness. This lad of powerful physical frame and perfect health in his former environment could not adjust himself to the conditions of warfare, and he became so miserable that his life wore out. Something of what he experienced is true of every soul. The soul is the creature of God and it cannot be satisfied by material things, and therefore is restless and unhappy and wretched and miserable. But there comes to us a something that makes us think of God and eternity and kindles a new hope within us for something that is out and beyond our days: there is a longing for a better life. This is the calling of the Holy Spirit God down into the depths of our spirit souls trying to waken us to the things that belong to our peace.

The manner of the Holy Spirit's calling is as definite as His call. Bigbie in his "Twice Born Men," tells us of an unfortunate man who had become the slave of drink until his flesh was bloated and his eyes were scarcely more than creases in his disfigured face. His wife and children had left him. He had lost his position and degraded to the business of picking up pieces of rags and papers which he would sell for a few pence to buy more liquor. One day when considerably under the influence of drink, he sat down against the wall of a building, and in his besotted condition, wretched and miserable in every respect, shunned of men, hated by himself, aimlessly picked a piece of paper out of his sack on which happened to be printed, "For God so loved the world that He gave His Only-begotten Son that whosoever believeth in Him should not perish but have everlasting life." He read it again and again, and finally said, "What! Does God so love a man as that? Does God love me like that? Then I ought to be something"; and there came into his besotted soul the wish to be different and the resolve to be different. That night he attended a Gospel meeting and heard the message,

"Though your sins be as scarlet they shall be as white as snow, and though they be red as crimson they shall be like wool." A great passion to be better seized his soul and it was the beginning of a new life. He became a sober man; his family returned; he took an honorable place again in society as a Christian man.

We have here two of the ways through which the Holy Spirit reaches the human soul. The scrap of paper was a leaf from a Bible which contains the precious words of Jesus Christ. The message that he heard at the Gospel meeting was the Word spoken by the missionary. These two experiences of this man illustrate two of the ways through which the Holy Spirit calls us, the written Word and the spoken Word.

There is yet another way through which the Holy Spirit reaches the human soul. It is called the visible Word. This is not so generally understood. An experience of a few years ago will make it clear. A young lady came to me the Sunday following Holy Communion and said, "I want to be a Christian. I have gone to Sunday School all my life, and gone to church a great deal, but I have never had a desire to become a Christian until last Sunday. I was present at your Holy Communion service and as I saw the people go so reverently to the altar and kneel, and I witnessed the distribution of the elements and heard the words spoken as they were given, and watched the members return from the altar, I saw the peace in their countenances that reflected something in their souls that I want, and I want to be a Christian that I may have that joy also." She was instructed in the holy faith of our religion and has been faithful ever since. She was reached by witnessing the Sacrament, which was the visible Word that reached her soul. That had taken place within her which Paul expressed (1 Corinthians 11:26), "As oft as ye eat of this bread and drink of this cup, ye do show the Lord's death till He come."

The Holy Spirit, therefore, calls us in one of the three ways, either by the written Word, "the Bible," by the spoken Word, "the preaching," or by the visible Word, "the sacraments," and never otherwise.

Do you desire proof that it is never otherwise? A question may be a sufficient answer. Where in all the heathen countries of the earth has a soul ever turned to God except where the Word of God was read or the Word of God preached or the Holy Sacrament administered? There is not one single instance. This should be sufficient evidence that the Holy Spirit operates solely through the Word.

Has the Holy Spirit called you? Has there come into your sober mind the thought that there is something better than just living for this world; have you ever thought that you ought to be a Christian; have you ever had a desire to be saved? If you are not already a Christian, will you answer this solemn ques-

tion as you shall want it to be answered in the last great day when all the scenes of earth are past and you stand before the Judge of all the earth to receive the final word of your eternal destiny.

The Holy Spirit not only calls you, but calls you to a definite end. God never does anything indefinitely. Every law of nature is specific and definite in the last degree. We have every reason to believe that God is as specific and definite in the spiritual world. Accordingly we find in Scripture that the Holy Spirit not only calls us, but calls us definitely into God's divinely appointed institution, the church. Thus we read in Acts 2:47, after the great events of Pentecost, that the Lord added to the CHURCH daily such as should be saved, or according to the revised translation, "Such as were being saved."

When Paul wrote to the members of the church at Rome (Romans 10:9-10), he said, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." And the Lord Jesus said (Matthew 10:32), "Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." This confession of the Lord Jesus is the confession in His church.

The Holy Apostle John (Revelation 22:17) writes, "The Spirit and the bride (the church) say come." In his Gospel (John 6:53) he records Jesus as saying, "Except ye eat of the flesh of the son of man and drink of his blood, ye have no life in you." This Holy Sacrament is received through the church. In John 3:5 the Lord Jesus said to Nicodemus, "Except a man is born of water and of the Holy Ghost, he cannot enter into the Kingdom of God." This Holy Sacrament is administered through the church. The Holy Spirit, therefore, calls everyone into the church. And it is exceedingly doubtful, where the opportunity exists, if there is such a thing as one being a Christian apart from the church of Jesus Christ.

2. THE SECOND WORK OF THE HOLY SPIRIT IS TO ENLIGHTEN.

There is a great need of enlightenment. Of our own selves we are not able to determine what is the right. Paul says (1 Corinthians 2:14), "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned," and again (Romans 8:7), "The carnal mind is enmity against God." If, therefore, we will know the things of God, we must be taught.

But who shall teach us what is right and wrong? The divine provision has been made. The Holy Spirit will tell you. Jesus said (John 16:13), "When HE, the Spirit of truth, is come, HE

will guide you into all truth." But how will He do it? In the regular way, through the Word of God. Thus David said (Psalm 119: 105), "Thy WORD is a lamp unto my feet and a light unto my path." And this Word comes to us in the threefold way, the written Word, the spoken Word and the visible Word.

3. THE THIRD WORK OF THE HOLY SPIRIT IS TO SANCTIFY.

Sanctify means to make better. Everyone needs to be sanctified to be made better. Our state by nature is indeed a state of sin and misery (Psalm 51: 5), "Behold I was shapen in iniquity and in sin did my mother conceive me."

But there is the problem of becoming better. Can I really become better? There is such a possibility. Paul wrote to the Gentile Christians in Corinth (1 Corinthians 6:11), "And such were some of you," that is, full of sin, "But ye are washed, ye are sanctified," that is, ye have become better. But how is this to take place? There is a divine provision. The Holy Spirit will do it. Thus Paul, writing to the members of the church at Rome (Romans 15:16), and speaking of the Gentiles being acceptable, said "being sanctified by the HOLY GHOST." How shall the Holy Ghost sanctify persons or make them better? Through the regular appointed way (John 17:17), "Sanctify them through thy truth: thy WORD is truth." And this Word is of the threefold way, the written Word, the spoken Word and the visible Word, the sacraments.

4. THE FOURTH WORK OF THE HOLY SPIRIT IS PRESERVATION.

That every soul needs some sustaining power is fully realized by the thousands who have once tasted of the good things of God but have not remained faithful. And it is evident also in everyone's experience, for there are multitudes of temptations to turn us away from the things that belong to our spiritual peace. Backsliding is a possible and dreadful reality. A serious question that confronts many an earnest soul is, "can I hold out and make a success of my Christian effort?" It is possible and probable according to the Scripture. Paul writes to the members of the church at Philippi (Phil. 1:6), "Being confident of this very thing, that He which hath BEGUN a good work in you WILL PERFORM (complete) IT, until the day of Jesus Christ." It was because the Holy Spirit does preserve one and will preserve one that Paul could write to the young man Timothy (2 Timothy 4:7), "I have fought a good fight, I have finished my course, I have KEPT THE FAITH."

How will this be done? The Holy Spirit will do it. This is clear from the verse of Scripture just quoted, that He (the Holy Spirit) which hath begun a good work in you will complete it. The manner of that preserving one is the same as in calling, enlightening and sanctifying. It is through the Word, for in the parable of the two houses, we are taught "He that heareth my

words and doeth them, I will liken to a wise man who built his house upon a rock," and nothing could destroy it because it was built upon a rock. That which establishes us in our faith, and also in our life, is the Holy Spirit, and He does it through the Word in its threefold way, the written Word, the spoken Word and the visible Word. The Holy Spirit, therefore, calls us, enlightens us, sanctifies us and preserves us through the Word. the written Word, the spoken Word, the visible Word.

III. THE SIN AGAINST THE HOLY GHOST.

That there is such a sin is clear from Holy Scripture. Our Lord Jesus Christ speaks of it (Matthew 12: 32) where He says: "Whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come."

Not only is there such a sin, but it is an unpardonable sin. It shall not be forgiven, either in this world or in the world to come. So also writes the Apostle John (1 John 5:16), "There is a sin unto death: I do not say that he shall pray for it." No one may, perhaps, fully understand the measure of this sin. Sufficient, is given, however, to warn anyone from such an impending consequence.

Paul would seem to give us the three steps whereby such a sin may be committed. In the letter to the Ephesians (Eph. 4: 30) he warns us, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." The Holy Spirit God calls to our spirit-souls and we keep putting Him off until He is grieved. We can understand something of this in our conduct with friends. If we should invite them to our homes again and again and they keep putting us off, we could not but be grieved at their neglect and indifference. So the Holy Spirit who calls to our spirit-souls and receives only deferring answers is likewise grieved. Thus God said (Genesis 6: 3), "My spirit will not always strive with man."

The second step is resisting the Holy Spirit. Thus (Acts 7: 51) Stephen said to the Jews, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost." The call of the Holy Spirit is pressing, urgent, powerful, and deferring increases to resistance. Resistance is only one step from refusal that is so fatal.

The third step is quenching the Spirit. Thus Paul writes (1 Thessalonians 5:19), "Quench not the Spirit." Quench means to silence Him, to put Him out of our life. It is then that the Holy Spirit God withdraws from a soul. His call no longer rings in the soul. The day of grace is past. All possibility of redemption is over. The Christless soul completes its earthly

existence and passes on to meet the Judge of all the earth to receive His final sentence to infinite and eternal condemnation. Nothing can be so sad, tragic, appalling. God forbid that anyone shall defer the call of the Spirit, for to put Him off incites resistance and resistance invites spiritual death. God forbid that anyone who ever hears the Spirit's call should be so unfortunate.

The Holy Spirit God calls to our spirit-souls to bring us back home to God. Shall He fail with you?

LECTURE XVI

REGENERATION—CONVERSION—REPENTANCE

"Not more of us, but a better brand of us." The new birth without which no one can ever see the kingdom of God. Were you ever converted? The experience of a changed life. Does everybody have an equal chance to be saved? The three steps in repentance.

INTRODUCTION.

Henry Drummond's statement that the greatest need of the world is "Not more of us, but a better brand of us." Our purpose is to point out the way for a better brand.

I. OUR STATE BY NATURE.

1. SIN—HOW CONFIRMED.

- A. By our own personal experience.
- B. By the disinterest of people in the higher and better life, or if interested, the failure to accomplish that higher and better life.
- C. By the early evidence of something awry in little children.
- D. By positive statement of Scripture. Psalm 51:5; Genesis 6:5 and 8:21.

2. MISERY—HOW IMMEDIATELY CONFIRMED.

By.....

II. THE GREATEST NEED OF LIFE.

1. ACCORDING TO THE GENERAL OPINION.

- A. Material or social advantages. Larger possessions, better opportunities, better equipment, better location, more pleasures; to be married, etc., etc.
- B. Solomon's summing up of all this material and social advantage. In Ecclesiastes 2: 1-11. Also 12: 13.
All is.....and.....of spirit.

2. ACCORDING TO GOD AND HIS UNERRING WORD.

- A. Not material and social advantages. Jesus' statement, Luke 12: 15: "A man's life consisteth NOT in the abundance of the things which he possesseth."
- B. But a changed life, a new objective, a new understanding, a new condition, a new purpose.
 - a. Facts from daily observations. There is a great need of something that will put sweetness in the place of bitterness, contentment in the place of discontent; kindness in the place of sharpness; truthfulness in the place of untruthfulness; trust in the place of distrust; virtue in the place of lewdness; peace in the place of fear and unrest; tenderness in the place of roughness; hope in the place of uncertainty.

3. HOW THE CHANGED LIFE IS TO BE ACCOMPLISHED.

A. Man's way.

- a. Good.....which is thought will finally eliminate sin.
- b. in monasteries away from the world.
- c. Practice of.....
Results obtained.....

B. God's way.

- a. A new birth. John 3:3: Born of the Spirit.
- b. An open declaration. John 3:5: Born of water; baptized.

4. THE NEW BIRTH AND THE CHANGED LIFE, or REGENERATION and CONVERSION defined and explained.

5. HAVE I EXPERIENCED THIS CHANGE?

- A. Recall our state by nature; our trend by nature.
- B. The Spirit God has called through the Word to my spirit soul, urging me back home to God.
- C. Do I have any interest in better things, and in that next life, towards which I am coming with startling rapidity? Have I made up my mind that I am going to try for better things, and in God's way try for that next life? Have I turned with God?
Your answer.....

III. THE EXPERIENCES OF A CHANGED LIFE.

1. NOT PERFECTION, BUT MANY MISTAKES.

- A. 1 John 1:7: "If we say we have no sin, we deceive ourselves," etc.
1 John 1:8: "If we confess our sins," etc.
1 John 1:9: "If we say we have not sinned," etc.

- B. Confirmed by experience.
Illustration of a person climbing a mountain.

2. THE CHURCH NOT AN INSTITUTION OF PERFECT PEOPLE.
Doesn't claim to be. It is a spiritual hospital.

IV. THE WAY OF SALVATION IN THE CHANGED LIFE, or HOW WE ARE ACCEPTED BEFORE GOD.

1. SCRIPTURE STATEMENT OF THE WAY OR THE HOW.

Romans 3:28: "Therefore we conclude that a man is JUSTIFIED BY FAITH without the deeds of the law."

Romans 5:1: "Therefore being justified by faith," etc.

2. THE FAIRNESS AND BLESSING OF THIS FACT.

Everybody on the same basis, regardless of temperament, race, position, condition or heritage.

V. THE EVIDENCE OF A CHANGED LIFE.

1. A LIFE MARKED BY REPENTANCE.

- A. Repentance illustrated in the Prodigal. Luke 15:17-19.
- B. Repentance defined.
- C. Repentance illustrated in present living.

LECTURE XVI

REGENERATION—CONVERSION— REPENTANCE

“Not more of us, but a better brand of us.” The new birth without which no one can see the kingdom of God. Were you ever converted? The experience of a changed life. Does everybody have an equal chance to be saved? The three steps in repentance.

“Not more of us, but a better brand of us,” is the stirring statement of Henry Drummond, who wrote “The Natural Law and the Spiritual World.” Our purpose in this lecture is to point out the way for that better brand of us.

I. OUR STATE BY NATURE.

One thing to be always kept in mind is our condition by nature. It is described as a state of sin and misery. Satan would have us believe that we are good. A review of our own thoughts and words and acts will convince anyone differently. The disinterest of men and women everywhere in the higher and better things of life indicate the character of human nature. The temper and contrariness of even little children indicate something awry within them, and the Word of God reminds us that we were shapen in iniquity and conceived in sin. The heartaches, distresses, perplexities and vexations of daily life confirm the unhappy lot of mankind.

II. THE GREATEST NEED OF LIFE.

1. THE GENERAL OPINION.

According to the general opinion, the greatest need of life is larger material and social advantages, larger possessions, better opportunities, better equipment, better location, more pleasures; to be married, etc., etc. We hear it everywhere, and it is the silent thoughts of millions of hearts. King Solomon in Ecclesiastes, the second chapter, tells us that he, at one time, thought that happiness consisted in such advantages and that he determined to provide his soul with mirth and to satisfy his heart with every earthly thing, that he might see what “that good thing” was for the sons of man which they might do under heaven all the days of their life. He tells us that he made great works, that he

builded houses, that he planted vineyards, that he had gardens, that he planted trees of all kinds of fruits, made great pools of water, had all kinds of servants and had servants born in his house. He had great possessions of great and small cattle, and he preceded everybody in Jerusalem. He had silver and gold and peculiar treasures of kings. He had men singers and women singers and the delights of the sons of man, musical instruments of all sorts, so that he was great and increased above everybody else in Jerusalem, and he said whatsoever his eyes desired he kept not from him, and whatever his heart craved he secured. He certainly must have been happy, for how could there be unhappiness when one had satisfied his every desire; but he said that he was not satisfied, for, "When I looked on all the works that my hands had wrought and on the labor that I had labored to do, behold all was vanity and vexation of spirit." Such is also the experience of those who endeavor to satisfy themselves with the things of this earth. The greatest needs of life are not material and social advantages.

2. THE WORD OF GOD AND THE GREATEST NEED.

We turn to God's unerring Word to find that alone which will satisfy the human soul. Thus Jesus said (Luke 12:15), "A man's life consisteth not in the abundance of the things which he possesseth." The greatest need, therefore, is a changed life, a new objective, a new understanding, a new condition, a new purpose. There is need of something that will put sweetness in the place of bitterness, contentment in the place of discontent, kindness in the place of sharpness, truthfulness in the place of untruthfulness, trust in the place of distrust, virtue in the place of lewdness, peace in the place of fear and unrest, tenderness in the place of roughness, hope in the place of uncertainty.

3. HOW THE CHANGED LIFE IS ACCOMPLISHED.

But how is this change in life to be accomplished, this that will satisfy and bring peace to the human soul? We have man's way and God's way. Man endeavors to do it along about the first of each year with good resolutions, but his resolutions, splendid as they are, are quickly broken and he finds himself struggling away under old conditions and with old experiences. Some have tried to search out this peace by seclusion in the monasteries. They imagine that if they can get away from the environment of sin they will be free. Sin, however, is not a thing of the exterior, but of the heart, and sin follows them into the monasteries. Others endeavor to find peace by the practice of virtues, to overcome their evil natures by doing something good. I know a man who once tried this plan on himself by sending a turkey on Thanksgiving to a man whom he disliked and who disturbed him very much. In explanation of why he did it, he afterwards told me that he did it to try to overcome his dislike. Instead of ap-

peasing his brother's anger it only excited it. All such man-made schemes come to nothing. God's way is very different. It is the way pointed out by our Lord Jesus Christ to Nicodemus, who came to Him by night and who introduced his conference with those memorable words, "Rabbi, we know thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him" (John 3:1-2), whom Jesus interrupted with the striking truth, "You must be born again, Nicodemus, or you cannot even see the Kingdom of God." A new birth is the greatest need in human life.

4. THE CHANGED LIFE DEFINED.

That new birth or changed life is called regeneration and conversion. Regeneration is defined as the "Work of the Holy Ghost by which HE (The Holy Ghost) makes us new creatures in CHRIST JESUS." Let us imagine a man who has had no regard whatever for religion, who is profane, foul of mouth, tricky in his dealings with fellowmen, does not have regard for the truth, laughs at piety, scorns the Sacraments, lives the real life of the worldling. His chum of similar habits and attitude towards religion dies. Respectability requires the services of a minister. Respectability and regard for his companion in sin requires him to be present at those services. The message is about "No continuing city here." Everything is changed, nothing is permanent. We live today, and tomorrow we may be in that future world. Are we ready to meet God? And something is then said about God's sacrifice for us and no other way of salvation but through Jesus Christ. This man has not heard a message for a dozen or twenty years. Respectability prevents him from putting his finger in his ears to shut out the message. He therefore hears it. He is one of the men who carry the body of his friend to the grave and he hears the words, "Earth to earth, ashes to ashes, dust to dust," and turns away to return to his home. Somehow a tremendous impression has been made upon him. The message that he heard rings in his soul. "No continuing city." "Nothing permanent here." "Everything changes." "Jesus Christ alone is permanent, 'the same yesterday, today and forever'." "Am I ready to meet God?" "How would I appear before the Judge of all the earth?" He awakens during the night and these thoughts live in his memory. He cannot get away from them the next day. He begins to feel that his course has not been right. There is a decided check in his profanity. Nothing permanent. Everyone must die. We must meet God. Jesus Christ alone is unchangeable. He cannot get it out of his mind. He suggests on Sunday evening to his wife that they "drop in" to hear what the minister who buried his friend might have to say at that evening service. He hears an invitation to "give your heart to God," to give up the things of the world, to get a higher and better vision of life. He hears of God's love and the Sav-

our's infinite sacrifice and begins to realize the wickedness of sin. He hasn't changed yet, but he has an entirely different attitude. He has new thoughts, new wishes, new desires, a new conviction. He is not the same man at all that he was a week ago in these respects. The Holy Spirit has reached him and he has become thus far a new creature in Christ Jesus. The Spirit, through the Word, continues to ring in his soul until he resolves to yield to Christ, and he turns away from his life of indifference and disregard and scoffing and lewdness and foulness, and determines by God's help to be a different man. He has become converted. He has experienced what is stated in that superb definition of conversion which is "The work of the Holy Spirit by which, through faith in Christ, WE TURN from darkness to light and the power of satan to God." He is a new man in Christ Jesus.

5. THE CHANGED LIFE EXPERIENCED.

Have we experienced this change? By nature we are like that man, perhaps not so gross, but our state is one of sin, wrong thinking, wrong speaking, wrong purposes. We discover a trend downward by nature. The Spirit God comes to us through His Word, calling to my spirit-soul, urging me back home to God. Do we have an interest in better things, in that next life towards which we are coming with startling rapidity? Do we begin to desire better things? Do we long for a favorable reception by Jesus Christ? Are we ready to give up the corruptible things of life and to give ourselves to the things of Jesus Christ? If so, we have been converted and there awaits us a peace of God which passeth all understanding. If we do not have such convictions and emotions, we are still in sin and under condemnation with the devil.

III. THE EXPERIENCES OF A CHANGED LIFE.

1. NOT A PERFECT LIFE.

A changed life will not be a life of perfection, however much we may wish it to be and however faithfully we may strive to make it so. The Apostle John reminds us (1 John 1:7), "If we say that we have no sin we deceive ourselves and the truth is not in us;" and, "if we say we have no sin, we make God a liar." God's greatest saints have again and again made their mistakes. Even so great a man as Paul said, "I perceive a law in my members warring against the law of my mind so that the things which I would do, I do not, and the things I would not do, I do." There is ever a conflict with the inborn disposition to sin. And we should understand this in our Christian experience and not be discouraged because we have temporarily failed. One who climbs a mountain does not expect to reach the top without many a slip, not a deliberate slip, but an unavoidable slip. In his slipping or

fall he will likely be injured, but he gets up to pursue his upward journey with renewed courage. In the Christian life we have a similar experience. There will be mistakes and they will hurt.

In a certain city the chief of the fire department became interested in the Gospel of Jesus Christ. He was a most capable man, but given to occasional drinking, at which time he did all manner of foolish things. He was notably profane. But at last he decided to give his heart to God, confessed his faith in Jesus Christ and became a member of the church and was most regular at all the services. A very serious and disastrous fire broke out in his city. He was there at his post all day, directing his men and bending every energy to save as much as possible of the property itself, and at least to save the community. The fire was particularly persistent and the men seemed to be helpless against it. In the stress and strain and excitement he forgot his recent confessions. His old nature manifested itself and he cursed and swore savagely at the fire, the men and the equipment. The next day everybody was talking about the fire. They remembered that he had professed a Christian faith and they had heard his frightful profanity. He was at church the next Wednesday evening and sat very quietly through the whole service, and just as the pastor was about to pronounce the benediction, he asked for the privilege of a word. He said, "Brothers, you know what happened at the fire the other day. I cannot begin to tell you how humiliated and sorrowful I am over what happened. I have asked God to forgive me and He has. I ask you to forgive me, and by God's help it will not happen again." He became one of the most outstanding Christian laymen of his state and held positions of great trust and responsibility in the councils of his church. He never could forget how he had fallen in a day of trial. God took him to glory right out of the midst of a great Easter anthem, and his life was a wonderful triumph, but the fall hurt him to the last day.

It behooves everyone to watch and to pray that we enter not into temptation.

2. THE CHURCH NOT AN INSTITUTION OF PERFECT PEOPLE.

Many are disposed to criticize the Christian church because of the inconsistency of its members. We never have any inclination to deny their inconsistencies. If the church is accused of harboring hypocrites we readily acknowledge it. If someone tells us a church member has been untruthful, we ask them if they are sure, and if they say they are, we grant it. The Christian church is for such people, is made up of imperfect people with all kinds of inconsistencies and shortcomings. The church occupies the place in the Kingdom of Christ that the hospital occupies in the physical kingdom. The purpose of the hospital is for sick folks and the sicker they are the more they need the hospital, and the more they need the best physician that can be got-

ten. The church of Jesus Christ is a great spiritual hospital for those who are full of sin and who need the great Physician Jesus Christ and the power of His sanctifying Word. Some die in the hospitals. Some die spiritually in the Christian church. Those who die in the hospitals die because of the failure of human skill to save their life. Those who die in the Christian church die because they are unwilling to follow and accept the great prescription of God's Grace and redemption of a lost soul. The greater the sinner, the greater his need of the church.

IV. THE WAY OF SALVATION IN THE CHANGED LIFE, or how we are accepted before God.

1. THE SCRIPTURE STATEMENT.

The devil says we are saved because we are good or because we have never done anything bad. The devil says we are born saved and will not be lost unless we do something that is bad; how bad he does not say. God reminds us, however, in His Word that we are saved by faith in Jesus Christ. "Believe on the Lord Jesus Christ and thou shalt be saved." "Therefore, being justified by faith we have peace with God through our Lord Jesus Christ." "Therefore we conclude that a man is justified by faith without the deeds of the law."

2. THE FAIRNESS OF GOD'S WAY.

How fair God's way is and how unjust the devil's way. Here are two boys, one of them naturally good and kind and gracious and truthful and courteous. He is the very embodiment of all the splendid graces and qualities of a kindly life. He has no trouble at any time or place to be what we call good. Here is another boy, by nature he is quick of temper, by nature he is selfish, by nature he is profane, by nature he is surly, revengeful. Both boys hear the Spirit's call. Both boys are interested. Both boys want to be saved. The one, without any effort whatever seems to fill every Christian requirement of life, and the other battles every day to be one-tenth as commendable as the other. If we are saved by how good we are, one of these boys is saved without any trouble, and it is doubtful if the other can be saved at all, for he is everlastingly slipping. But when we are saved according to God's plan, "Believe on the Lord Jesus Christ and thou shalt be saved," justified by faith, the two boys are on the same basis, saved because they believe and not because they are good. In fact, that which we have called good in the one boy is, after all, according to the Scripture, imperfect, for "all our righteousnesses are only as filthy rags in God's sight." Everything that God requires is just. Every way of God is perfect. Salvation is just, perfect. Everyone that wishes may come. We are all saved in the same way; one faith, one Lord, one Baptism.

V. THE EVIDENCE OF A CHANGED LIFE.

The changed life, the life regenerated and converted will be different, however, than before the change. It may be imperfect in a thousand ways, but it will be different. We cannot have new thoughts and new wishes and new realizations and new hopes and new purposes without a new life. They are inseparable. This changed life will manifest itself by a new attitude towards sin. That new attitude we call repentance. That repentance is defined as a change of mind, that is, of the understanding, the heart and the will.

It is beautifully illustrated in the parable of the prodigal son who demanded his portion of his father's inheritance and would not listen to his father, kindly, tenderly and earnestly as he pleaded with him. He wanted his own, he was wilful, and when he had gotten his portion he went away and spent it in riotous living, grieving the father greatly by his conduct.

In due time his portion was spent; his friends deserted him as all worldly friends do. He felt himself humiliated, and he went into a far country, just as far away from his father as he could get, and driven by the necessity of hunger, he engaged in feeding swine. While he was there with nothing, there came to him a consciousness of his own wretchedness and unhappiness and lonesomeness, and there came into his soul a remembrance of his father and his father's kindness, and he began to long for his father's presence. He now saw his father not unkind, but he saw him as a most kind father. His old spirit of wilfulness and rebellion against his father was gone and he began to love him as he thought of him, and then he determined to go and instead of rebuking his father, to confess how wrongly he had acted and how he had sinned against heaven and against his father. He arose and hurried to his father's house, begging that he might only be made a hired servant. What a change of mind had taken place in the son. How his understanding had changed, how his affection had changed towards his father. How his will had changed. He was a different son. This is repentance, and this is the mind that is to mark the Christian. God's Word helps him to realize the sinfulness of his thought or his word or his act, and because God's Word marks his sinfulness, he experiences a new understanding and with a heart in Christ Jesus he no longer loves sin, and with a loyalty to Jesus he resolves by God's Grace not to sin again, and he asks God's mercy upon these conditions and it is freely granted.

"Not more of us, but a better brand of us." A new life, born of the Spirit, saved by grace through faith.

LECTURE XVII

RELIEF FROM SOUL AFFLICTION—I BELIEVE IN THE FORGIVENESS OF SINS

Man's original state. The appalling change. How God hates sin. Our insensibility to sin. How accounted for. Manner of deliverance from sin. Forgiveness possible for every sin but one. Can a priest forgive sins? The Roman Catholic teaching. Forgiveness of sin conditional. The joy of forgiveness.

I. I BELIEVE THERE IS SIN.

1. MAN'S ORIGINAL STATE.
The beautiful creation described in Genesis 1:31.
2. THE APPALLING CHANGE.
 - A. Paul's description, Romans 8:22: "The whole of creation," etc.
 - B. The character of the human heart.
 - a. Genesis 8:21: "The imagination of man's heart," etc.
 - b. Jeremiah 17:9: "The heart is deceitful," etc.
 - C. The conditions existing. 2 Timothy 3:1-4.
3. THIS PERVERSION IS SIN.
 - A. Sin defined.
 - B. Sins classified.
 - a. Original.
 - b. Actual.
4. THE ODIOSNESS OF SIN TO GOD.
 - A. The expulsion of one-third of the angels from heaven. Rev. 12:4.
 - B. The infinite judgment pronounced upon it. Gen. 2:17.
 - C. The expulsion from Eden.
 - D. It took the infinite sacrifice of the Only-begotten Son of God to deliver man from it. 1 Peter 2:24.
 - E. Paul's question, Romans 7:24: "Who shall deliver me from the body of this death?"
5. HOW CONSCIOUS OF SIN ARE WE?
 - A. David's statement, Psalms 51:3: "For I acknowledge my transgressions," etc.

II. HOW AM I TO BE DELIVERED FROM CONDEMNATION FOR MY SIN?

1. I BELIEVE I AM DELIVERED FROM CONDEMNATION NOT BY THE MERIT OF GOOD WORKS.
 - A. The character of sin is too great for me to deliver myself. Parable of the unmerciful servant. Matthew 18:23.
 - B. My best efforts are too imperfect to count.
Isaiah 64:6: "All our righteousness," etc.
Psalms 130:3: "If thou, Lord," etc.
Romans 3:20: "By the deeds of the law," etc.

2. I BELIEVE I AM DELIVERED FROM CONDEMNATION BY FORGIVENESS.
 - A. Forgiveness of my sins taught by prophets.
Isaiah 55:6-7: "Seek ye the Lord," etc.
Jeremiah 33:8: "I will cleanse," etc.; "I will pardon all," etc.
 - B. Forgiveness of my sins taught by Jesus.
 - a. Parable of the unmerciful servant. Matthew 18:23.
 - b. Miracle of healing sick of palsy. Mark 2:5.
 - c. Only one unpardonable sin. Mark 3:28-29.
 - d. The Lord's Prayer.
 - e. The blessing of the Holy Communion. Matthew 26:28.
 - C. Forgiveness taught by the apostles.
 - a. Peter's message on Pentecost. Acts 2:38.
 - b. Paul's on his first missionary journey. Acts 13:38.
 - c. John in General Epistle. 1 John 1:9.
 - D. Because Jesus Christ paid the whole debt.
 - a. That was the announced purpose of His coming. Isaiah 53.
 - b. His Name meant that. Matthew 1:21.
 - c. Because He actually suffered in our place. Matth. 26:38; 27:46.
3. I BELIEVE FORGIVENESS POSSIBLE FOR EVERY SIN BUT ONE.
 - A. Isaiah 1:18: "Come now, let us reason together," etc.
 - B. Mark 3:29: "But he that shall blaspheme," etc.
4. I BELIEVE GOD ONLY CAN FORGIVE SINS.
 - A. The Roman Catholic teaching, that the priest forgives sins, "Catholic Belief," pages 91, 92, 310, 311.
 - B. The Bible teaching. Mark 2:7; Isaiah 43:25.
5. I BELIEVE THAT THIS FORGIVENESS IS CONDITIONAL.
 - A. It is always conditioned on repentance and confession.
 - a. Jesus' ministry was introduced with, "Repent." Matthew 3:1-2.
 - b. Jesus taught, Luke 13:3: "Except ye repent," etc.
 - c. Jesus closed His ministry with a message concerning repentance. Luke 24:47.
 - d. Forgiveness must be preceded by confession. Ps. 32:5; 1 John 1:9.
 - B. It is always conditioned on our forgiveness of our brother.
 - a. Parable of unmerciful servant. Matthew 18:23-35.
 - b. The Lord's Prayer.
 - C. Conditional on faith. Rom. 5:1.
 - D. It is always conditional on baptism.
 - a. John, preaching in the wilderness, preached baptism of repentance.
 - b. Peter on Pentecost, Acts 2:38: "Repent and be baptized."
 - c. Saul's account of his conversion to the Jews, Acts 22:16: "Arise and be baptized."
 - d. Jesus said to Nicodemus, John 3:5: "Except."
 - e. Dr. Pearson says, in his renowned work on this item of faith, in the Creed: "It is the most general and irrefragable assertion of all, to whom we have reason to give credit, that all sins whatsoever any person is guilty of (up to the time of their baptism) are remitted in the baptism of the same person." (*Pearson on Creed*, pages 648-9).
 - f. The Nicene Creed, Third Article.

- E. It is likewise conditioned on the Lord's Supper. "As those who are received into the church by the Sacrament of Baptism receive the remission of their sins of which they were guilty before they were baptized" (*Pearson*, page 649), so after they are thus made members of the church, another provision has been made for the forgiveness of all sins after their baptism. They are not baptized again. Another provision has been made in the Lord's Supper.
- a. Jesus stated, John 6:53: "Verily, verily, I say unto you, except," etc. Therefore there cannot be forgiveness apart from the Lord's Supper.
 - b. Jesus' statement in instituting the Lord's Supper. That one of the very purposes of the Holy Communion is remission, is so stated in the words of institution. Matthew 26:36-39.
 - c. The statement of Luther's Catechism on the Lord's Supper.
 - d. So understood in the beginning. The Lord's Supper received every evening.
- F. The teaching of the Reformed Churches.

III. THE JOY OF FORGIVENESS.

1. THE PSALMIST'S DECLARATION. Psalms 32:1-2: "Blessed is he whose transgressions," etc. He is rescued from eternal punishment; everlasting suffering. He is made acceptable for heaven; he is assured of eternal happiness.

CONCLUSION.

I know that Jesus Christ was God's only begotten Son.

I am convinced that He suffered under Pontius Pilate; was crucified, dead and buried; that He descended into hell; that He rose again and ascended into heaven.

I might believe all that and be most miserable.

But that my sins may thus be forgiven, and are forgiven, lifts the load off my soul, and peace abides.

I believe in the forgiveness of sins.

LECTURE XVII

RELIEF FROM SOUL AFFLICTION—I BELIEVE IN THE FORGIVENESS OF SINS

Man's original state. The appalling change. How God hates sin. Our insensibility to sin. How accounted for. Manner of deliverance from sin. Forgiveness possible for every sin but one. Can a priest forgive sins? The Roman Catholic teaching. Forgiveness of sins conditional. The joy of forgiveness.

A few nights ago a young man was almost frantic with an infected foot. He would have given anything in his power to have been relieved. Deeper, more terrifying and of infinitely larger results are the afflictions of the human soul. The method of our relief is the sublime truth that is expressed in that sentence in the third article of the Apostles' Creed, "I BELIEVE IN THE FORGIVENESS OF SINS."

I. I BELIEVE THERE IS SIN.

1. MAN'S ORIGINAL STATE.

Man's original state was a state of perfection (Genesis 1:31), or a state of innocence. How sublime he must have been. He talked with God and God talked with him. The voice of God was always delightful. Then came that terrible something whereby this fellowship with his Maker was all changed.

2. THE APPALLING CHANGE.

The distressing condition into which the children of men were plunged by that disobedience of our first parents in the garden of Eden is described by Paul (Romans 8:22) — "The whole creation groaneth and travaileth in pain together." The character of the human heart was likewise completely changed until (Genesis 8:21), "The imagination of man's heart became evil from his youth." Its integrity was gone (Jeremiah 17:9), "For the heart is deceitful above all things and desperately wicked," and that condition will remain until the end of time, for Paul wrote to the young man Timothy (2 Timothy 3: 1 to 5), "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce,

despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."

3. THIS PERVERSION, SIN.

The character and the presence of sin is well defined as "everything that is contrary to the will of God." This perversion or sin has been classified, first as original sin, that "inborn depravity of our nature which renders us unable to do good and inclines us to evil." What a blight has befallen that once beautiful soul. "Inborn depravity!" Every faculty has been impaired so that when, as Paul says, we would do good, evil is present, the things we ought to do we are tempted to leave undone, and everywhere there seems to be a powerful downward pull, a mighty inclination to wrong. Its second classification is "actual sin," defined as "every omission to do good and every commission to do evil, whether by thoughts, desires, looks, words or deeds." How mightily this perversion has penetrated into the very depths of our being, for on every hand duties are neglected, things we ought to have done remain undone. And it is universal, for who can declare that his mind and heart has been free from evil thoughts? Who can say that all his words have been perfect or that all his deeds have been above reproach.

4. THE ODISIOUSNESS OF THIS SIN TO GOD.

Who has remained awake all night with a consciousness of his sins? Many a person is awake all night with an afflicted body. But the soul is infinitely greater than the body, so its affliction with sin is infinitely greater than any physical affliction. But how indifferent we are to it. Not so with God. He hath no pleasure with sin either in heaven or on earth. Its odiousness, offensiveness, repulsiveness before Him is evident in His mighty act when He drove from His eternal habitation one-third of all the celestial beings who had bathed in His glory and shared in His joys and had been begotten by His infinite power. The evidence of its offensiveness on earth is seen by His act in driving the first parents out of paradise. They were the highest of earthly creations, the crown of His work in whom He took delight, begotten after His own image and likeness; but, so repulsive, odious was sin that they could no longer be permitted to bask in the sunshine of His love and have intimate fellowship any longer with Him. Its odiousness to God is further indicated by His infinite judgment, pronounced against sin: "Dying thou shalt die," everlasting punishment," "torment," "the worm that dieth," "outer darkness for ever and ever." The most terrible of all judgments has been leveled at this perversion or sin.

Its odiousness is further revealed by the character of that infinite suffering whereby man is free from the consequences of his transgression. How terrible must that thing be which should

have occasioned the soul agony of the Son of God even to death, and that resulted in His sweating blood in Gethsemane. How powerful must that thing be in the human heart which made it necessary for the infinite Son of God to become sin in our place and to suffer in our stead and to experience all the power of an infinite God's infinite judgment, and which was experienced when He cried on the cross, "My God! My God! Why hast thou forsaken me?" No wonder Paul wrote to the members of the church at Rome (Romans 7:24), "Who shall deliver me from the body of this death?" Everything about sin is utterly repellant to Almighty God.

5. HOW CONSCIOUS OF THIS SIN ARE WE?

It must be acknowledged that for the most part sin gives us little concern. We are not distressed over improper words or deeds or thoughts or desires. We go on our way as if they were minor matters. And why? Because we have become stupified by its presence like one who lives in a room with many others where all of the oxygen has been consumed and the air is filled with poison. He is unconscious of the condition, for he has gotten used to it. So it is with ourselves and sin. If one comes in from the fresh outdoors into a room such as has just been described, he cannot endure it. It is too offensive. Likewise if we shall look upon sin in the light of God's Word and the truths above stated, sin must become also offensive to us and we shall begin to realize its appalling character and the measure of this malady.

I believe there is an awful and appalling malady called SIN.

II. HOW AM I TO BE DELIVERED FROM THE CONDEMNATION FOR MY SIN?

1. I BELIEVE I AM DELIVERED FROM CONDEMNATION NOT BY THE MERIT OF MY GOOD WORKS.

Sin is too great for me to ever deliver myself. Our Lord explained this in the parable of the unmerciful servant (Matthew 18:23), where a certain king would take an account of his servants, one of whom was brought to him who owed him 10,000 talents. The magnitude of his debt was so great that he was unable to pay his obligation.

All of our best efforts are too imperfect to count. "All our righteousnesses are as filthy rags" in God's sight. And who does not feel the power of the Psalmist's statement (Psalm 130:3), "If thou, Lord, shouldest mark iniquity, O Lord, who shall stand?" We cannot forget the emphasis which Paul places upon this when he writes (Romans 3:20), "By the deeds of the law shall no flesh be justified."

2. I BELIEVE, HOWEVER, THAT I AM DELIVERED FROM CONDEMNATION BY FORGIVENESS.

Forgiveness of sins was taught by the prophets. Isaiah (55: 6-7) writes, "Seek ye the Lord while he may be found, call ye upon him while he is near; Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." And the great prophet Jeremiah 33:8) says, "And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me."

Forgiveness of sins was taught by Jesus Christ in the parable of the unmerciful servant just referred to. When the servant was unable to pay his enormous obligation he was forgiven. Our Lord Jesus, before healing the sick of the palsy (Mark 2: 5), forgave the man's sins. He tells us there is but one unpardonable sin (Mark 3: 28-29), "Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." All other sins are therefore pardonable. When His disciples asked Him to pray, He taught them to say, "forgive us our trespasses," and when He established the Holy Sacrament of His Supper, He concluded it with the words "Given and shed for you for the remission of sins."

The apostles likewise taught forgiveness of sin. Peter, in his stirring message on Pentecost, exhorted his hearers (Acts 2: 38), "Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." And when Paul was on his first missionary journey he preached a similar message (Acts 13: 38), "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins." And when the Apostle John was preparing his general Epistle to all of the churches, he wrote (1 John 1: 9), "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." In this he declares that God will forgive our sins when we confess them. Forgiveness of sins was the whole purpose of our Lord's passion. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isaiah 53: 5). The very Name of Jesus means Saviour, for He was to save us from our sins and He descended into hell in our place that we might be free.

My belief in the forgiveness of sins is, therefore, well founded. It was taught by the prophets and by the Lord Jesus Christ and His apostles. "I believe in the forgiveness of sins."

3. I BELIEVE FORGIVENESS OF SINS IS POSSIBLE FOR EVERY SIN BUT ONE.

It matters not how dark my sins may be, they will all be forgiven but one. Thus Isaiah wrote (1:18), "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." That one sin that will never be forgiven either in this world or in the world to come is the sin against the Holy Ghost (Mark 3:29), "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."

4. I BELIEVE ALSO THAT GOD ONLY CAN FORGIVE SINS.

Does anyone believe differently? The Roman church teaches that her priests can forgive sins. I know this is often denied, but I quote from a Catholic book entitled "Catholic Belief," by the Very Reverend Joseph Faa Di Bruno, which bears the imprimatur of the Archbishop of New York, and Card. Archiep, Westmonast. On page 91 of this book we read, "Almighty God certainly can, if it so pleases Him, depute a man to forgive sins in His name. That He did depute certain men to forgive sins is plain from what our blessed Lord said to His apostles, and in the presence of the apostles, to their legitimate successors to the end of the world, 'Peace be to you. As my father hath sent me, I also send you.' When He had said this, He breathed on them; and He said to them: 'Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; whose sins you shall retain, they are retained.' This divine commission to forgive sins in Christ's Name was always understood to mean what the words just quoted from John naturally and plainly signify; namely, that God has commissioned certain men to grant, or withhold the forgiveness of sins in His Name." On page 93 of the same book, we read as follows: "If open confession is good for the soul, how much more advantageous is it to confess to a priest, who has received power from God to forgive sins." On page 310, under the subject "Method of Confession," instruction is given as follows: "If it be your first confession, you have to confess all the grievous sins committed during your life: or, if you have been to confession before you have to confess the sins you have committed since your last confession at which you received absolution."

"The priest will give you some advice, and enjoin a penance, usually some prayers to be said by you, and in the end, if he finds you properly disposed, give you, in God's name, absolution of your sins . . . and this absolution will be made good by God in heaven." There can be no doubt from these quotations that the Roman Church does teach that the priest forgives sins.

God's Word, the Holy Bible, however, teaches differently, for in Mark 2:7 we rightly read, "Who can forgive sins but God

only?" and in Isaiah 43:25, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." And again in Romans 8:33, "Who shall lay any thing to the charge of God's elect? It is God that justifieth." God alone forgives our sins. How absurd it is that any man, by whatever name called, or whatever position he may occupy, should forgive sins. If such were the case there would be no standard of forgiveness at all. One priest might forgive a sin that another priest might not be disposed to forgive. The whole subject of the forgiveness of sins, therefore, would be subject to the temperament of the priest hearing the confession. There are no double standards before God, and God alone is the one who forgives our sins.

5. I BELIEVE THAT THIS FORGIVENESS OF SIN IS CONDITIONAL.

The ministry of Jesus was introduced with "Repent" (Matthew 3:1-2), "Repent ye, for the Kingdom of God is at hand." Jesus taught repentance. (Luke 13:3), "Except ye repent, ye shall likewise perish." And His ministry closed with repentance (Luke 24:46-47), "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

I believe, also, that sins must be confessed. In the 32nd Psalm, David relates the distress of his unconfessed sin. He declares, "When I kept silence my bones waxed old through my roaring all the day long. For day and night Thy hand was heavy upon me: my moisture is turned into the drought of summer." How wretched he was. But then he faced his sin and declared, "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." The Apostle John also teaches this important truth in his first general Epistle (1 John 1:9), "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I believe, therefore, that my sins must be confessed.

It is likewise conditional on the forgiveness of our brother. In the parable of the unmerciful servant referred to above, the servant who owed his Lord such a vast sum was, because of his inability to ever pay, forgiven of his debt; but he went out and found his fellow-servant who owed him only a small sum, and when his fellow-servant asked for patience, he would give him none but cast him into prison until the last penny should be paid. The king, therefore, recalled his servant to him and asked him why he had done so. "Shouldest not thou also have had compassion upon thy fellow servant even as I had pity on thee?" And the servant's Lord was wroth and delivered him to the tor-

mentors till he should pay all that was due him. And Jesus concludes the parable with the words, "So likewise shall my heavenly Father do unto you, if ye from your hearts forgive not everyone his brother their trespasses" (Matthew 18:23-35).

In that prayer which our Lord taught His disciples, we pray, "Forgive us our trespasses as we forgive those who trespass against us." Forgiveness of sins is conditional upon our forgiveness of our brother.

It is conditional on faith, for where there is no faith to appropriate, nothing can possibly be appropriated. All things are possible only "if we believe." Thus Paul wrote (Romans 5:1), "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."

Forgiveness of sins is likewise conditional on baptism. John the Baptist, ringing out his warning against sin, preached "baptism" and repentance. On the day of Pentecost Peter (Acts 2:38) preached "Repent and be baptized every one of you, in the Name of the Lord Jesus Christ for the remission of your sins." When Saul had been stricken blind on the way to Damascus and his heart was changed, and Ananias was sent of God to Saul by a special revelation, Ananias said, "arise and be baptized and wash away thy sins." When that famous representative of the Sanhedrim, Nicodemus, came to Jesus by night (John 3:5), Jesus said to him, "Except a man be born of water and of the spirit, he cannot enter the Kingdom of God."

Dr. Pierson, in his renowned work on the Creed, says on this item of faith, "It is the most general and irrefragable (cannot be refuted) assertion of all to whom we have reason to give credit that all sins, whatsoever any person is guilty of (up to the time of their baptism) are remitted in the baptism of the same person" (page 648-9).

In the third article of the Nicene Creed, we confess, "I believe in one baptism for the remission of sins." It is, therefore, the faith of the church that forgiveness of sins is conditional upon baptism.

It is likewise conditioned on the Lord's Supper. "As those who are received into the church by the Sacrament of Baptism received the remission of their sins of which they are guilty before they were baptized (Pierson, on the Creed, p. 649), so, after they are thus made members of the church, another provision has been made for the forgiveness of all sins after their baptism; they are not baptized again. Another provision has been made in the Lord's Supper. If not, then the Lord's Supper is not equal to the Sacrament of Holy Baptism." That forgiveness of sins is conditional on the Lord's Supper is very clear from the Scripture. Jesus said (John 6:53), "Verily, verily I say unto you, except ye eat of the flesh of the Son of man and drink of His blood, ye have no life in you." When our Lord Jesus Christ

instituted the Sacrament of the Lord's Supper, He declared "remission of sins" to be one of the very purposes of the Holy Communion (Matthew 26:36-39). We have this important item clearly stated in Luther's catechism. In answer to the question, "What benefits are derived from such eating and drinking?" it is stated, "They are pointed out in these words: 'Given and shed for you, for the remission of sins.' Namely, through these words, the remission of sins, life and salvation are granted unto us in the Sacrament. For where there is remission of sins, there are also life and salvation." And again to the question, "How can the bodily eating and drinking produce such great effects?" the answer is given, "The eating and drinking, indeed, do not produce them, but the words which stand here, namely: 'Given and shed for you, for the remission of sin.' These words are, besides the bodily eating and drinking, the chief things in the Sacrament; and he who believes these words, has that which they declare and set forth, namely, the remission of sins." And further as stated in one of the authorized catechisms of a former General Body, the question, "Why are the bodily eating and drinking necessary?", the answer is given, (1) "Because Christ has commanded 'Take and eat, and drink ye all of this.' (2) Because He has made the Words of promise not apart from but together with the bodily eating and drinking, the chief thing in the Sacrament." Words of promise! What words of promise? *Remission of sins.*

This understanding of the forgiveness of sins, being conditional upon the Lord's Supper, is peculiar to our Lutheran faith in contrast with the doctrine of the Reformed Churches, which regard the Sacrament of the Holy Communion purely as a memorial, and must, therefore, offer some other explanation and teach some other way whereby sins are forgiven. It is in striking contrast with the Roman teaching which obtains forgiveness in the confessional.

Forgiveness of sins is, therefore, on man's part, conditioned upon faith, which must be accompanied by repentance, confession and forgiveness of our brother; and is bestowed by God through the Word and the Sacraments.

III. THE JOY OF FORGIVENESS.

How priceless is the relief from a suffering body. How infinitely greater is the deliverance from the bondage of sin, and what comfort to know that our sins may be forgiven. Blessed, indeed, is he "whose transgression is forgiven, whose sin is covered" (Psalm 32:1-2). He is rescued from eternal punishment, from everlasting suffering, he is made acceptable for heaven, he is assured of eternal happiness. Can anything be a greater joy?

CONCLUSION.

I know that Jesus Christ was God's Only-begotten Son. I am convinced that He suffered under Pontius Pilate; was crucified, dead and buried; that He descended into hell; that He rose again and ascended into heaven. I might believe all that and yet be miserable. But when I believe that, and believe also that my sins may thus be forgiven and *are* forgiven, an infinite load is lifted off my soul, and peace, that peace of God which passeth all understanding, abides.

I BELIEVE IN THE FORGIVENESS OF SINS.

LECTURE XVIII

THE CHURCH

What I believe about the Church and Lent. Why the Holy Christian Church instead of the Holy Catholic Church. Why one must belong to Church.

INTRODUCTION.

The mistaken conception of Lent.

I. WHAT WE BELIEVE ABOUT THE CHURCH AND LENT.

1. THE RELATION OF JESUS CHRIST AND THE CHURCH.
 - A. The.....and.....and.....of the Church.
2. THE DUTY OF THE CHURCH TO MAGNIFY JESUS CHRIST.
 - A. The chief way.....and.....
 - B. Another effective way.....the observance of certain.....and.....
 - C. The four great events concerning Jesus Christ commemorated by special days.
3. THE OCCASION OR REASON FOR A SPECIAL OBSERVANCE OR PERIOD, AS LENT.
 - A. Which of the four events is the greater?
4. HOW THIS SPECIAL OBSERVANCE OR PERIOD CAME TO BE 40 DAYS.
 - A. How Good Friday came to be called *Good* Friday.
 - B. Good Friday lengthened to Holy Week, by an increased realization of the infinite.....and.....of Jesus.
 - C. The second lengthening of the period of observance to 40 days.
 - a. Due to a fuller realization of the Holy Passion.
 - b. Fixed at 40 days after the 40 days of fasting of our Lord at the beginning of His ministry. Matthew 4:2.
5. HOW LENT MAY BE PROPERLY OBSERVED.
 - A. The Roman Catholic way—keeping of.....and.....
 - B. The true and Protestant way.
 - a. An observance in such a way as will make the suffering and death of Jesus live anew to us. Re-reading the Holy Passion. Special services.
 - b. A manner of life different from the ordinary manner of living as will emphasize the special event considered.
 - c. A manner of life such as would be lived if one of our dearest ones had suffered and departed this life.
 - d. A frequent recital: "Jesus Christ, God's only begotten Son, suffered and died for me."

6. EASTER AND WHY IT COMES ON DIFFERENT DATES.

- A. The event commemorated and its precious truth to every believer. Easter a movable festival—not always on the same date.
- a. The crucifixion of our Lord was at the time of the annual Jewish Passover. What the Passover was.
 - b. The great Passover event in Egypt was at the season when the day and night were equal, our.....(date), and at the time of the full moon. Why? The annual Jewish Passover followed the same date and condition of the moon. Why?
 - c. Our Lord rose on Sunday following the annual Passover. Easter, therefore, always comes on the first Sunday after the first full moon, after the 21st of March.

II. WHY THE HOLY CHRISTIAN CHURCH AND NOT THE HOLY CATHOLIC CHURCH.

III. WHY ONE MUST BELONG TO THE CHURCH.

1. Because the Holy Spirit calls us into the Church. Acts 2:47.
2. Because the Sacraments are received through the Church.
3. Because Christians must unite to be a power against evil.
4. Because Christians should be willing to show their colors. Mark 8:38; Matth. 10:32-33.
5. Because one is useless to the Kingdom of Christ outside the Church.
6. Because Christians need fellowship in the Church for mutual encouragement and inspiration.
7. Because it is the only safe preparation for eternity. Matth. 10:32; Rom. 10:10.

LECTURE XVIII

THE CHURCH

What I believe about the church and Lent. Why the Holy Christian Church instead of the Holy Catholic Church. Why one must belong to church.

Lent. What is Lent? Someone said the other day, "I do not eat candy in Lent." Is Lent a certain time when we must not eat candy? I am afraid that is about all it means to some people, just a certain time when one must not do certain things.

A true understanding of Lent, however, is very different. Lent, in its true meaning and purpose, has to do with and exists solely because of the Lord Jesus Christ. It is proper, therefore, in the consideration of this subject, "What we believe about the church and Lent," that we understand:

I. WHAT WE BELIEVE ABOUT THE CHURCH AND LENT.

1. THE RELATION OF JESUS CHRIST AND THE CHURCH.

This relation is partly indicated in the words of the familiar hymn:

"My Church! my Church! my dear old Church,
My father's and my own,
On prophets and apostles built,
And Christ the corner-stone."

But our Lord Jesus Christ is more than the "corner-stone," He is the very heart and soul and life of the church. Apart from Jesus Christ the church is nothing.

2. THE DUTY OF THE CHURCH TO MAGNIFY JESUS CHRIST IN EVERY EFFECTIVE WAY.

The chief way whereby the church will always set forth our Lord is by preaching Christ, and the administration of the Sacraments. Nothing can supplant this. But a second very effective and impressive way to help men and women to better understand who Jesus Christ was and is, and what He accomplished for us, is the observance of certain days and occasions, in which the great facts and events are magnified and relived. Four such outstanding events have been thus commemorated by the church—The coming of the Son of God into this world, which we observe

by Christmas; His passion and crucifixion on Calvary, which we observe during Lent and by Good Friday; His resurrection from the dead, which we observe by Easter; and His ascension into heaven, which we observe by Ascension Day. The longest of these four special observances is the season of Lent, which ends in Good Friday, and should be better understood by Christians in general. The conception of this extended period of Lent, and its holy purpose are beautiful and worth understanding.

3. THE OCCASION FOR A SPECIAL OBSERVANCE.

A perfectly natural question is, Why should there be such an extended period of observance in the church as Lent, a period of forty days, not including Sundays, for the commemoration of one of the great events more than another? The answer may be found in another question, Which of the four great events observed by the church, is the greatest—the coming of the Son of God, the Holy Passion and Crucifixion, the Resurrection, or the Ascension? Which of these events accomplished our salvation? Are we saved because the Son of God came into this world through the Virgin Mary? Are we saved because He went back to heaven? Are we saved because He rose from the dead? His resurrection from the dead is the full and complete confirmation of His deity and gives us full and complete assurance that all that He has taught about our salvation is absolutely true, but it was not His resurrection that accomplished our salvation. The prophet Isaiah (53:5) wrote, “He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed.” Paul said (2 Corinthians 5:21), that God made Jesus to be sin for us, in other words, to bear the punishment of sin for us that we might go free. The apostle Peter (1 Peter 2:24) wrote of Jesus, “Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.” We are saved, therefore, because Jesus Christ, God’s Only-begotten Son, took our place and experienced the whole judgment of God upon sin. That *taking the place* was no ordinary experience. We shall never realize its height or depth and all-inclusiveness until we may understand it in eternity. But something of its unusual character is felt in His words to His disciples in Gethsemane, “My soul is exceedingly sorrowful even unto death,” and in the intensity of distress and agony that made Him literally sweat blood. The anguish of His soul is heard in the urging petition, “Father, if it be possible, let this cup pass from me.” And some measure of the exceeding bitterness of experience and desolation of soul is realized in that never-to-be-forgotten cry on the Cross, “My God, my God, why hast Thou forsaken me?” Nothing has ever transpired like it. It is an event that must live and will live until the end of time, as the marvel of marvels, wonder of wonders, and

miracle of miracles. It demands special attention and emphasis, and this the church has provided in the special season of Lent.

4. HOW THIS OBSERVANCE CAME TO BE FORTY DAYS, AND TO BE CALLED LENT.

The disciples and the early Christians did not at first realize the magnitude of the Lord's suffering and death. The external events connected with the crucifixion, and the crucifixion itself overshadowed everything else. They soon, however, began to realize that His suffering and death was of extraordinary meaning and importance. They recalled the prophecy of Isaiah (53: 5) about His being "wounded for our transgressions, bruised for our iniquities, and the chastisement of our peace being upon Him," and His own words (Matthew 20:28) about His giving "His life a ransom for many," all of which confirmed their awakened understanding. Within thirty years all the leading Christians understood that His death was the soul, heart and ground of our salvation. Paul made it the central theme of his great doctrine to all the churches. "Christ died for us" was constantly on his lips and flowing from his pen. This led to an annual observance of the day on which His suffering and death took place. The day which might naturally have been called "black Friday" was instead, because of the infinite blessing that came to all, in and through that suffering, called Good Friday. The more they reviewed the wonderful life of our Lord and more fully realized the meaning of His death, the more devoutly they kept, each year, the day on which He was crucified, suffered and died for our sins. With this devout observance came a larger realization of that infinite suffering and sacrifice, just as it does now to everyone who gives them thoughtful attention. It was suggested then that just one day was scarcely a commensurate period of attention and meditation for that infinite and overwhelming truth. The Christians, therefore, decided to lengthen the time from one day to a week, which they called Holy Week. All private and public work was suspended. During this week even the courts were closed. As time went on, the magnitude of our Lord's passion as God's Only-begotten Son who came down from heaven and suffered in our place, continued to grow in the consciousness of the Christians, until it became to them just what it is, the most profound event of this earth. The church then began to feel that such recognition of it should be given as to make men and women understand better its supreme character and meaning. Accordingly, "the observance" that had been lengthened to a week was now lengthened again, to forty days, and it was called the Lengthened period, or abbreviating the term, the Lenten period; and with still further abbreviation, Lent. The word Lent, therefore, does not of itself indicate the purpose of the period. It is merely an abbreviation of the period that was lengthened and known as the "lengthened period," by which and

in which and through which the church sought to convey to all believers something of the supreme character of what is in reality an incomprehensible event. The period of forty days before Easter, not including the Sundays, was finally adopted because our Lord Jesus Christ, after His baptism, withdrew into the wilderness for forty days preparation before He entered upon His public ministry (Matthew 4:2). If the Lord Jesus gave forty days to preparation for His work, forty days special attention to the sublimest of all events, His suffering in our place, would be equally appropriate, and, if properly observed, full of benefit. It might also be added that Moses was in fasting on Mount Sinai forty days when God gave to him the Ten Commandments.

5. HOW SHALL LENT BE OBSERVED?

There is a wide difference between rules and regulations for Lent and the spirit of Lent. To follow rules and regulations is to keep Lent. Thus the Romanist is forbidden to do this and that and the other thing during Lent. The Protestant does not "keep" Lent. The Protestant endeavors to observe this season in such a manner that the infinite suffering and death of Jesus Christ may be more fully realized and experienced.

There is a supreme need of a better understanding of the greatness and wonderfulness and awfulness and gloriousness and blessing of that struggle and anguish and suffering and deliverance, for our sins. Anything that will help impress this upon our minds and hearts, and will help to make it a living truth to the world, is a proper observance. A manner of living during these forty days, different from the ordinary manner of living, will be appropriate, consistent and most helpful in realizing the reality and profound character of the Holy Passion. Special services should be provided, every theme of which seeks to set forth this sublime truth, and as members of the church, we should endeavor to be faithful to such services. We should read and re-read the Holy Scripture concerning that event, and we should seek the enlightenment of the Holy Spirit that we might the better understand it.

There are some things we may appropriately not do, during that period. We should not do anything that would not be in sympathetic observance of such suffering and death of our blessed Lord. Perhaps we may find help in understanding what is becoming if we think of our human relations. If father or mother had just been layed away, what conduct would be becoming after such a sorrow. There are many things of a lighter vein and character of entertainment and pleasure that would be entirely out of keeping with the period of sorrow. If such is true in our human relations, how much more is it true in that Lengthened period which exists solely for the purpose of keeping before our minds and hearts the sorrowful, agonizing, suffer-

ing, crucified and dying Christ. We do not need any rules when we understand the spirit of the Lengthened period, or Lent. We do not need the command not to do this and that, etc. We need the suggestion only that as our Lord has made His infinite sacrifice, so this Lengthened period should beget in us a similar spirit of sacrifice and lead us to give up many things that we would otherwise do, in order that we might have more to give to His holy cause and His church.

Lent is, therefore, a lengthened period, adopted by the church, in which, through which and by which we are to be brought to a better understanding of all that transpired in that overwhelming and immeasurable suffering of our Lord Jesus Christ whereby we are saved. We suggest that every one say again and again every day of the holy season, "Jesus Christ, God's Only-begotten Son, suffered and died for my sins."

6. EASTER AND WHY IT COMES ON DIFFERENT DATES.

Easter, the festival of our Lord's resurrection, is the great day of assurance. It commemorates the event that proves the certainty and genuineness of all that Lent and Good Friday magnify and commemorate. It is the day of triumph, vindication, certainty, joy. Our Redeemer lives and because He lives, we, too, shall live. Because of the Easter event, we can say, "I know whom I have believed. I know that my faith is fixed upon a reality."

But why is Easter not on the same date every year? Why is it in April one year and March another, and why cannot it be in February? It will be remembered that the crucifixion of our Lord took place at the time of the annual Passover of the Jews. The Passover festival had been observed annually by the Jews for 1500 years, and commemorated that wonderful event in Egypt when the Angel of Death passed over the houses of the children of Israel who were then in bondage in Egypt, while he entered the home of every Egyptian and slew the first born of everything, man and beast. That was the night which caused Pharaoh to give the children of Israel their liberty. Because of the character of the company, which included the women, children and aged, and the necessity of food for whatever animals they might have, God timed their deliverance that it might be at the most favorable season, and under the most favorable conditions. That season was the time when the day and night are equal, and the favorable condition was the full moon, so the people could see to get about better at night. The annual celebration of this Passover festival was thus fixed at the time of the full moon, following the day when the day and night are equal, or our 21st of March. As already stated, our Lord was crucified at the time of the annual Passover of the Jews, and rose on the third day, which we call Easter. Therefore, Easter Sunday is always the first Sunday after the first full moon after the 21st of March.

II. WHY THE HOLY CHRISTIAN CHURCH INSTEAD OF THE HOLY CATHOLIC CHURCH.

In the third article of the Creed I confess that I believe in the Holy Christian Church. The church differs from any other institution in the world. It is a holy institution, so called because its members are called into it by the Holy Spirit, and because they are called to a holy calling. The Christian life is not to be a mere life like the world, but separate and distinct from the world, with holy purposes, holy conduct, holy thinking, holy living. The church is not made up of perfect people, but the purpose of the church is to make them better, to effect a cleansing of their hearts, a purifying of their purposes, a sanctifying of their conduct.

I believe the church is not only a holy church, but I confess to believe a Holy Christian Church. In its original form, the confession reads, "the Holy Catholic Church." Some denominations use that language yet, but at the time of the great Reformation, Dr. Martin Luther used the word Christian in preference to Catholic because it was necessary to distinguish between Christian and Roman Catholic. The word "Catholic" and "Christian," however, mean the same. The Holy Christian Church is the same as the Holy Catholic Church. The Holy Catholic Church is very different, however, from the Roman Catholic Church. We do not confess to believe in the Holy Roman Catholic Church. We confess to believe in the Holy Catholic or Christian or Universal Church of Jesus Christ.

III. WHY ONE MUST BELONG TO THE CHURCH.

1. THE HOLY SPIRIT CALLS US INTO THE CHURCH.

I believe that I should belong to the church because the Holy Spirit calls me into the church. This is confirmed by what occurred on the day when the Holy Spirit came upon the disciples (Acts 2:38,47); those who believed were baptized into the church; and in the last verse of this chapter we read, "And the Lord added to the church daily such as should be saved," or according to the revised version, "such as were being saved."

2. THE SACRAMENTS ARE RECEIVED THROUGH THE CHURCH.

I believe that I should belong to the church because I must have the Sacraments if I am to be saved. Jesus said (John 3:5), "Except one be born of water and of the Holy Ghost, he cannot enter into the Kingdom of God," which refers to His baptism; and again (John 6:53), "Except ye eat of the flesh of the Son of man and drink of His blood, ye have no life in you," which refers to the Sacrament of the Holy Communion; these are administered in the church.

3. CHRISTIANS MUST UNITE TO BE A POWER AGAINST EVIL.

I believe that I should belong to church, for if those who believe in Christ do not band together to check the powers of evil, who will? There is no other force in the world to counteract sin but the church, and the church is no stronger and no more powerful on its human side than those who compose it.

4. CHRISTIANS SHOULD BE WILLING TO "SHOW THEIR COLORS."

I believe that I should belong to church because every Christian should be willing to let the world know that he is on the Lord's side. We cannot serve two masters. We cannot be with Christ and against Him. There is no middle ground. "He that is not with me is against me," said our Lord Jesus; and again (Mark 8:38), the Lord says, "Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

5. ONE IS USELESS TO THE KINGDOM OF CHRIST OUTSIDE THE CHURCH.

I believe also that everyone should belong to church because, however good a man may be outside the church, he is useless to the Kingdom of Christ. He is more than that, he is an actual hindrance to the Kingdom of Christ. Many persons outside of the church declare that they are as good as those who are in the church; they declare they are as honest and truthful and virtuous and considerate as those who belong to the church. This may all be true. And it is difficult sometimes to get them to see why they should be a part of the church.

A certain man who held such views and had persistently refused to affiliate himself with the church, declaring that he was as good as those in the church, was one day walking in the city where they were building a great brick building. According to the regulations, which prevail in the erection of buildings, the sidewalk for the most part was covered with a protection that pedestrians might not be injured from anything falling from the building. There was a break in this walk, however, where they hauled the brick in. This man, walking under this inclosure, came to this open place, through which men were hauling wagon loads of brick. He was about to step down, when he noticed something lying on the pavement just where he was about to step. He caught himself in time and stepped over it. Looking to see what it was, he observed that it was a brick and a perfectly good brick. As he went on, he thought about that brick, how he might have stepped upon it and injured himself or been thrown to the pavement and gotten dirty. He commented to himself how careless it was to leave a brick in such a place as that and upon the carelessness of men who would leave the thing in such a place. He commented to himself that it ought to be taken and put in

the wall, for it was no earthly good down there, but in the wall of the building it would count one and be a part of the structure. It dawned upon him then that in his religious belief, he was much like that brick. That brick was as good as any brick in the wall, but it was no earthly good any place except in the wall, in fact, harmful where it was. It might be true that he was as good as any of the members of the church, but he was no earthly use to the Kingdom of our Lord Jesus Christ, in fact he was only a stumbling block to others so long as he remained out of it. The man determined to be where he would count at least one and became a member of the church.

Everyone should belong to the church, for the better a person is outside of the church, the greater hindrance he is to the Kingdom, for he becomes a mistaken example of what one may be, apart from the church. We say "mistaken example," for every good quality which he possesses, truthfulness, honesty, virtue, kindness, are qualities which have come to him from the teaching of the Christian faith, and which he would never have had were it not for the church.

6. CHRISTIANS NEED FELLOWSHIP IN THE CHURCH FOR MUTUAL ENCOURAGEMENT.

We not only confess to believe in the Holy Christian Church, but also in the Holy Christian Church, *the Communion of Saints*. That is, we believe in the fellowship of God's people, that it is a blessing for God's people to be together.

In the days of slavery, a certain master owned a very excellent negro who was religiously inclined. A church for colored folks had been established in a certain community and this slave liked to attend the services. His master was not altogether favorable to his going, for he looked upon it as a meeting place for slaves and an opportunity for them to discuss their masters and thereby inspire discontent. He added duties to his slave, hoping to keep him so busy that he would have no time to go, but this slave worked all the harder, got his work out of the way and then would come to his master and ask for permission to go. Finally his master, decidedly displeased at his going, said to him, "Rastus, why do you always like to go to that meeting? I don't believe it does you any good." Rastus replied, "Yes, Massa, it does me lots of good." His master asked in what way. Rastus replied, "If you have a shovel full of coals and put one here and another there and another some other place, and spread them all about, it aint long 'fore all them coals of fire go out; but if you keep them coals of fire together, you have a fire that counts." So he said, "Massa, it helps me to be a Christian for us all to git together." The darky expressed a great truth. There is encouragement, inspiration, exaltation, by coming together. No one ever becomes a backslider who joins with his fellow Christians in the praise of God, in the hearing of the Word and in the re-

ception of the Sacraments. The backslider always comes about by a separation of himself from the body of Jesus Christ. We, therefore, believe definitely in the communion and fellowship of saints.

7. THE ONLY SAFE PREPARATION FOR ETERNITY.

And I believe in the Holy Christian Church, the fellowship of God's saints because it is the only safe preparation for eternity, for as Paul says (Romans 10:9-10), "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." This confession is made in becoming a Christian and a member of the church.

With all my heart and soul, I believe in the church.

LECTURE XIX

PRAYER—WHAT IT IS AND HOW TO PRAY

Heathen prayers. Answered and unanswered prayers. Acceptable prayers. Prayers with delayed answers. Prayers to the wrong persons—the Roman Catholic teaching. The range of prayer. The purging power of prayer. Time and place of prayer. Disastrous prayer. The parts of a prayer.

I. WHAT PRAYER IS.

1. IT IS THE UNIVERSAL IMPULSE OF THE HUMAN SOUL.

How practically everyone feels his need of some help to meet the problems of life, and likewise feels that something greater than himself calls him to account at times. In his conscious need of some superior being, he frequently deifies some common object, as stone, snake, animal, etc.

2. AS PRACTICED BY THE HEATHEN.

A. The "prayer-barrels" in India.

B. The repetition of name "Buddha" in Japan.

But all such is what?

3. AS PRACTICED BY THE CHRISTIAN.

A. The incident of Dr. Luther and Count Erbach.

B. Is it necessary?

What is inferred when sons and daughters do not converse with parents?

II. DOES GOD ANSWER PRAYER?

1. WHAT SOME SAY ABOUT THEIR EFFORTS AT PRAYER.

2. WHAT THE BIBLE SAYS.

A. Matth. 6:6: "When thou prayest," etc.

B. Matth. 7:7: "Ask and ye shall receive," etc.

C. Matth. 7:9: The illustration of parents and children.

D. John 15:7: "If ye abide in me," etc.

E. Judges 6:36-40: Example of Gideon and the dew.

3. WHAT THE CHRISTIAN'S EXPERIENCE IS.

A. Incident of mother in Philadelphia.

B. Incident of Bishop Thoburn and Oldham in Calcutta and Singapore.

4. BUT WHAT ABOUT PRAYERS THAT ARE NOT GRANTED?

Are they answered?..... If so, how?

5. HOW CAN A PERSON PRAY WHEN HE CAN'T PRAY? John 7:17.

III. WHAT PRAYERS ARE NOT GRANTED and WHAT ARE GRANTED.

1. THE PRAYERS THAT ARE NOT GRANTED.

A. The prayers of those who are not believers.

B. The prayers of those who do not obey God.

C. The prayers of those who are time-servers in religion—those who pray only when they want something or are in trouble.

2. THE PRAYERS THAT MAY BE EXPECTED TO BE GRANTED.

A. Those in harmony with God's will. John 15:7.

B. Those offered in Christ's name. John 14:14.

C. Those that will be for our good.

IV. WHY THE GRANTING OF OUR PRAYERS IS OFTEN DELAYED.

1. TO BRING OUT OUR EARNESTNESS.

2. THE IMMEDIATE GRANTING OF THEM WOULD NOT BE FOR OUR GREATEST GOOD. Paul's "thorn in the flesh." 2 Cor. 12:7.

V. TO WHOM SHOULD WE PRAY ONLY?

1. THE TEACHING OF THE ROMAN CATHOLIC CHURCH and the wherefore of their teaching about praying to the Virgin Mary and the Saints.

2. THE EXPLICIT TEACHING OF THE HOLY SCRIPTURE.

Matthew 4:10.

Revelation 19:10.

VI. THE RANGE OF PRAYER.

1. ALL THAT BELONGS TO THE CHRISTIAN'S WELFARE.

VII. THE PURGING POWER OF PRAYER.

Instance of the boy who broke down and fled from morning prayer because he couldn't pray and feel as bitter as he did toward his teacher.

Should you do anything, or engage in anything, upon which you cannot ask God's blessing?

VIII. THE TIME AND PLACE FOR PRAYER.

1. THE IMPORTANCE OF HAVING A SPECIFIC TIME FOR ANYTHING.

What is left to a convenient time is never done.

2. THE PLACE FOR PRAYER.

A. At the table. Gratitude commands it.

B. In the family circle. The home needs it.

IX. THE SPIRIT OF WISE PRAYING.

1. SUBMISSION TO GOD'S WILL.

The experience of the woman who said the greatest sorrow of her life was the answer to one of her prayers.

X. THE PARTS OF A PRAYER.

1. PRAYER TO GOD FOR WHAT HE IS.

2. CONFESSION OF OUR SIN.

3. THANKFULNESS FOR HIS BLESSINGS TO US.

4. PETITIONS.

5. EVERYTHING IN SUBMISSION TO HIS WILL.

6. ALL IN THE NAME OF JESUS.

LECTURE XIX

PRAYER—WHAT IT IS AND HOW TO PRAY

Heathen prayers. Answered and unanswered prayers. Acceptable prayers. Prayers with delayed answers. Prayers to the wrong persons—the Roman Catholic teaching. The range of prayer. The purging power of prayer. Time and place of prayer. Disastrous prayer. The parts of a prayer.

Radio is a new invention. But every force that contributes to its success today has been in the world since its beginning. Man has just discovered the use of those powers. What is observed about the radio has in some respects been experienced in prayer. Prayer is not a new thing in the church and among Christians, but is so little understood that millions use it to little advantage. Millions know nothing about it. It has, however, unlimited possibilities. It is that some of those possibilities shall be ours that we ask as the disciples of Jesus ask, "Lord, teach us to pray."

I. WHAT PRAYER IS.

1. PRAYER IS THE UNIVERSAL IMPULSE OF THE HUMAN SOUL.

In every tribe and nationality in every part of the earth, man feels his need of help at times, and likewise feels that something greater than himself is calling him to account. It is this conscious need of a superior being that causes him to deify some common object, as a stone or animal or other creations of the universe, and pray to it. In no place is there a race that teaches the all sufficiency in itself; it looks without itself for its great, guiding and reckoning power.

2. AS PRACTICED BY THE HEATHEN.

While there is a universal impulse to prayer, there are many ways in which that praying is done and many ways among the same people. Everyone familiar with conditions in India, has read about the "prayer-barrels," little barrels in which the worshipper puts his printed prayers and turns it round and round. A more ingenious devotee will sometimes have a device whereby his dog will do the work of turning his "prayer-barrel." A still more ingenious devotee may have his "prayer-barrel" connected to a small water wheel whereby his prayers are rolled about day and night.

In Japan it is quite different. A little Japanese, who is in America preparing to be a missionary to his own people, gives

an interesting account of prayer among his native people. When he became a Christian, his father, who was a doctor and a man of prominence and wealth, disowned him, disinterited him, adopted a cousin to take his place in the family and gave the cousin this boy's name. When he was about to come to America, he went home to say goodbye to his folks. They saw him coming and locked the door, and when he rapped he only heard, "Go away, we want nothing to do with you." He called to them through the door that he was going to America, and they shouted back, "We do not care where you go." What courage this Japanese boy had, and what devotion to his new-found Saviour. It ought to put to shame those of our country who, under most favorable and encouraging conditions, hesitate to be Christians. This young man speaks reverently and even tenderly about those parents and relates how religious his mother is in her way; that she prays all the time she is not talking to someone; but the range of her prayer consists in the single pronunciation of her deity, Buddha. She hums that name over and over and over thousands of times each day, hoping by the simple pronunciation of that name to merit the favor of Buddha. What devotion, but how misguided, pitiful. We all might do the same had God not revealed Himself to us and taught us the new and better way. We, therefore, may well say, "Lord, teach us to pray."

3. PRAYER AS PRACTICED BY THE CHRISTIAN.

A most interesting story of praying is related in connection with the great Reformation under Dr. Martin Luther. Luther was heartily hated by all loyal adherents to Rome. He had been officially cursed by the pope and excommunicated from the Roman church, which Rome considered the same as cutting one off from salvation. This hostility of the powerful and greatly revered head of the church moved one man to vow that he would seek out this miserable disturber of the Holy Church, and rid the world once for all of such an "outcast and tool of the devil," whatever might be his own fate for doing so. Accordingly, he set out on his mission. On his way to accomplish his purpose, he was awakened one night by someone talking. He went to his window to hear what might be going on. He had never heard just such a conversation; a man was talking—talking in a perfectly natural way, but talking to God, and talking to God as though He were right there in the room. He had never heard anyone who seemed to know God so well, and who could talk so freely with Him. The thought came to him, "If I can only secure the blessing of that man on my mission, I will be successful." As soon as it was permissible in the morning, he rapped on the door of the man's room. The door was opened, and there stood a priest who greeted him kindly and inquired what he could do for him. The man told about a great mission which he had undertaken that would be of inestimable value to the Holy Church.

"And," the man continued, "when I heard you talking with God during the night, you talked with Him so familiarly, so beautifully, so prevailingly, that if I may have your prayers and blessing, I shall be successful in my great and righteous undertaking." The priest assured him that he would be glad to pray for any worthy cause and to bestow a blessing on him to carry it out, and then asked what his noble mission might be. The man then told about that "monster of iniquity," Martin Luther, who was "outraging the Holy Church," who was the "tool of satan" for "immeasurable evil," and confided his purpose to find this "enemy of all that was good and right," and kill him. The prayers he sought and the blessing wanted was that he might be successful. The priest replied, "I shall be glad to assist you, I am Martin Luther." The man stood dumb with surprise. When he had regained his self-possession, he inquired earnestly and in detail if he was the real Martin Luther whom he had in mind. Upon being assured that he was, he held out his hand, declaring, "If you are Martin Luther, then you are not a heretic, you are not an enemy of Christ's church, and of all that is good and just and holy, for no man can know God and talk with God as I heard you talk with Him last night, and be wrong. I pledge you my loyalty and my faith."

Martin Luther was talking with God as a Christian may talk with God, which we call praying.

Prayer is, indeed, talking with God, or, as we are taught in the catechism, "Conversation of the heart with God, either uttered or unexpressed."

Some time ago, a gentleman, who had been a member of the church for years, the director of the choir and of the music in the Sunday School and who taught a Sunday School class, said, "I never pray." This raises the question, "Can a person be a Christian and not pray?"

If a son or daughter should leave home and never write to anyone in the home, or care to hear from home, it would be rightly concluded that no love existed between that child and the home. Where love exists, letters will be exchanged. The greater the love, the more frequent the letters. Young people who are engaged frequently exchange letters every day; and if the letters grow fewer and finally cease, the indication is that love has died. Likewise when the Christian does not communicate with his God, it is evident that no love exists for his God, and that his Christian life is only a name and not a reality. One cannot neglect to pray and be a Christian.

II. DOES GOD ANSWER PRAYER?

1. WHAT SOME SAY.

I received a letter recently in which the writer expressed great distress of soul, declaring that she had tried to pray so often, but

that her prayers did not go higher than her head, or, as she expressed it again, they fell from her lips in hollow words. How can we explain such an experience? Did you ever talk into a telephone when it was dead? Your talking did not get very far. Why? Something was wrong with the line. "Line out of order." There are, undoubtedly, many who "say" prayers without any conscious response; the line to the throne of grace is out of order. It may be rightly concluded that God does not respond to such praying.

2. WHAT THE BIBLE SAYS.

The Bible gives us the most positive assurance that God will answer prayer. Thus Jesus said in Matthew 6:6: "But thou, when thou prayest, enter into thy closet; and, when thou hast shut thy door, pray to thy father, which is in secret; and thy father, which seeth in secret, shall reward thee openly." And again in Matthew 7:7: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." And in Matthew 7:9-11, He compares God's readiness to answer prayer to the response of a parent to a child's request, and concludes, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him."

In John 15:7, we have again the words of Jesus: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

In Judges 6:36-40 we have the prayer of Gideon concerning the dew and God's marvelous response. And many, many other instances equally clear are recorded in God's revealed Word.

3. THAT GOD HEARS AND RESPONDS TO OUR PRAYERS IS CONFIRMED BY COUNTLESS EXPERIENCES.

There lived in Philadelphia some time ago a family of considerable means, in which there was a son somewhat spoiled, perhaps, by reason of the abundance of things in the home. His parents were trying to bring him up in the way of an honorable son. In a moment of anger and resentment for their correction, he ran away from home with only a small amount of cash in his pocket, but his anger so possessed him that he fancied he would rather meet the world with nothing than stay in a home of comfort and receive correction. His mother was sorely distressed over the event. His first night away robbed her of all sleep, and as the next day and the next night passed and no word came from him or about him, her grief became greater. Imagination suspected all manner of evil might befall him. She was a Christian woman and took to praying, praying that God would be merciful to her boy, praying that God would change his heart, praying that she might find him again. As she tossed on her bed Saturday night and prayed and prayed for God's mercy and help,

there came to her mind the Breakfast Association in that city, of which she had heard. The meetings were held in an old church of considerable size, where the bums and unfortunate men assembled on Sunday morning and were given a large sandwich and a tin cup full of hot coffee, after which a stirring Christian address would be given. She had only heard of the place, but did not know where it was located. She wondered if her boy might be there. "No," she repeated, "he would not be there, he would never go to such a place." But the thought came back to her again and again, "I wonder if he might be there." She resolved to locate the place in the morning and visit it, and make inquiry if her son might be there. When she arrived, she told the story of her runaway boy. The one having the service in charge went into the room packed with men, and asked if there was anyone there by such and such a name. There was no response. He then walked down the center aisle and a young man leaned over and asked, "Whom did you say was wanted?" The man said, "I want you. Come with me." The young fellow, with hair unkempt, face black with grime, clothes soiled and all dirty, got up and followed him, and as he took him through the side door into the little side room, this mother sprang to her feet and threw her arms about this dirty, soiled lad and wept; and so did he, for he was her boy. What a striking contrast, the mother beautifully dressed, the boy so dirty. But God had answered her prayer. He had led her to the place where she found him, and he was reconciled. The more remarkable part to this prayer is that this boy had just returned that morning at two o'clock to Philadelphia, riding the bumpers of a freight train, and it was the first time that he had ever been to that place. He had had to inquire where it was before he found it. God indeed answered that mother's prayer.

Another most striking incident is that of bishop Thoburn of the Methodist Church, who was stationed at Calcutta. Thoburn, afterwards the bishop, wanted a helper in India. A young man by the name of Oldham was sent out. As the young missionary Oldham was on his way to India he prayed that God would choose the place where he should work. As he prayed, there came to his mind again and again the possibility of mission work in Singapore. A few days after he had arrived, Thoburn asked Oldham, "How he would like to go to Singapore?" He continued, "I have been thinking so much about the possibility of mission work in Singapore." Oldham replied, "And on my way over, as I was praying for God to direct me and to use me, Singapore was all the time in my mind." Thoburn and Oldham soon went to Singapore to look over the field, and Thoburn relates, "Just as we got off the ship at Singapore, a man met us, saying, 'Are you the missionaries?'" Thoburn replied, "What missionaries?", for he had written to no one of their coming. The man said, "I used to be a Christian, but I had fallen away and recently I have re-

turned again to God and I have been praying for some time that God would send a missionary. Two nights ago I had a dream, and in my dream I saw a ship coming into harbor and two men got off. Night before last I dreamed that same dream again, and yesterday morning I felt I ought to go down to the wharf, but I went on to my business. Last night I saw that vision again, and the very faces of the men, and it was all so real that I just felt this morning I must come down; and there is the ship that I saw, and you are the two men that I saw." Who would dare say that it was just by accident that Oldham had been thinking about Singapore as he prayed, and by accident that this man who prayed came down to the ship and met these men, of whose coming he had no personal knowledge?

God answers prayer. Millions of Christians could give as definite instances of God's response to their prayers.

4. BUT WHAT ABOUT THE PRAYERS THAT ARE NOT GRANTED?

It cannot be denied that many, many prayers we offer are not granted, and because of this, many Christians are greatly confused about their praying. Just because God does not grant a prayer, however, does not mean that He does not answer prayers. "No" is just as much of an answer as "yes." And when God does not grant our prayers, He is saying "no" to our petitions, and when we understand that God says "no" as well as "yes," then we understand that every single prayer we offer is answered. Much of the confusion about prayer is cleared up by this little statement. "No" is as much of an answer as "yes," and God says "no" and denies many of our prayers just as well as He says "yes" and grants them.

5. HOW CAN A PERSON PRAY WHEN HE CAN'T PRAY?

But what about those persons whose prayers get no higher than their heads, whose words fall from their lips? How can one pray when he can't pray? Does not that present an impossible condition? How can one pray when one can't pray? To the natural mind, it might seem impossible, but nothing is impossible with God, and in John 7:17, the Lord Jesus said, "If any man will do my Will, he shall know of the doctrine." In like manner if any man will pray, he shall come to know the blessing of prayer. Let his cry come unto God and God will hear him. There is no such thing as an impossibility of prayer where a soul seeks God in truth and sincerity.

III. WHAT PRAYERS ARE NOT GRANTED, AND WHAT ARE GRANTED.

1. PRAYERS THAT ARE NOT GRANTED.

Among my acquaintances was an old doctor, who declared with all the finality of human words that there was no such thing as

a hereafter; that our birth was like the birth of animals; and that our death was like the death of animals. He was taken suddenly ill one night and he thought his day of departure had come. To the surprise of everyone this old infidel doctor began to cry, "Lord have mercy, Lord have mercy." But what right did he have to pray? He had denied God, denied His Word, denied His Son, denied everything that was religious and spiritual. There is no promise to such a man. There was no fellowship between him and his Maker. There was no reason to believe that God should hear him. The promise is not to the disbeliever in his disbelief.

Neither may we expect God to hear the prayers of those who do not obey Him. Why should God hear the prayers of those who do as they please, who disregard His Word and Sacraments, who disregard His church and that which belongs to the Kingdom of our Lord Jesus Christ?

There is no reason either why God should hear the prayers of those who are mere *time-servers* in religion — those who pray only when they want something or are in trouble. In my first parish there lived a man a few squares from my humble home. His home was a mansion, surrounded by all that care could produce. He rode in one of the most handsome turnouts of his day. As he rode along the streets, he looked neither to the right nor left. We lived in that community together for some time. There were many occasions when he passed, but he disdained to look my way. But he was quite human. He took the notion to run for mayor. Now, in order to be mayor, it was necessary for him to have votes, and he at once discovered that I lived in the same neighborhood. He could see me any distance and hailed me wherever he saw me. Election day came. Did I vote for him? You know the answer. He was defeated with an overwhelming defeat, and in a few days after, when he rode along the street again, he looked straight ahead and never saw me afterwards.

There are many folks who treat God in the same way. They go on their way day after day and pay no attention to God until they want something and then they lift up their voices and call to heaven with great unction, and when the day is past and conditions change, they go on their way again, never seeing God. It is scarcely necessary to say that God pays no attention to the prayers of such people.

2. PRAYERS THAT MAY BE EXPECTED TO BE GRANTED.

Prayers that may be offered with a reasonable expectancy of being granted are those that are in harmony with God's will. Thus Jesus said (John 15:7), "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you."

Prayers that will be granted must be offered in Christ's Name.

During the Civil war, a young man in the service had been demoted. He felt that a very great injustice had been done to him, and when he was on a furlough at his home in Indiana, he determined to see the great president at Washington, who had such a fabulous reputation of hearing all difficulties and correcting all mistakes and doing everything everybody wanted him to do. The young man secured enough money to get into Washington, for he was confident that when he would once get there that his difficulties would all be corrected and he would be restored to his place, and be provided with the necessary means for return. It was a great morning when he arrived in the capitol city. He made directly for the White House, expecting to walk right up and rap on the door, or perhaps walk right in and meet the president in person. Difficulties, however, encountered his path. The White House grounds are surrounded by a great stone wall and a high iron fence. Guards stood at the gate, and when he started through a guard stopped him. He explained that he had important business with the president, but was not permitted to enter. The guard told him he must have a pass and to get a pass. The young man replied he knew no one in the city of Washington. But the guard repeatedly refused to let him through. He stepped aside in despair. All his hopes were crushed. He was within sight of having his imagined wrongs righted, but met with insurmountable difficulty. He leaned up against the stone wall and wept. A lad came up to him and asked, "Mr. Soldier, what is the matter?" and the soldier, in his distress and despair, poured out his soul to the little boy. It made a deep impression on the child's mind, and taking the soldier by the hand, he said, "Come on, you may see my papa," and the boy started through the gate with him; but the guard refused to let him enter. The little boy said, "He wants to see my papa, and I want him to see my papa." The guard explained to the little fellow that it was impossible to let anyone through. The little boy said to the soldier, "You wait there and I will go and tell my papa." In a few minutes the president of the United States came out on the porch with his little boy, and the little fellow pointed and said, "There he is"; and the president directed the guard to let the man through. The soldier reached the president of the United States through the president's little son.

We are in a world of distress and sorrow and disappointment, and God's Son has come to us in our distresses with His Words of encouragement, and through Him, and Him alone, we have access to the Father who will hear us and give to us those things that we need, and right our wrongs. Thus Jesus taught (John 14:14), "If ye ask anything in my name, I will do it."

And we may expect God to answer only those prayers that will be for our good. He loves us with an infinite love, and wants us to have that which is for our good, and if we, who are evil,

know how to give good gifts unto our children, we may expect God to do those things which will be for our good.

IV. WHY THE GRANTING OF PRAYERS IS SO OFTEN DELAYED.

Many good people are confused, and wonder at the long delay in granting their prayers. Many a person has prayed for years for the fulfillment of some great desire, only to wait and wonder why his or her prayer has not been granted.

One reason, at least, why God does not grant our prayers at once, or may delay them for a long period, is to bring out the earnestness in our own hearts. An old saying is, "Come easy, go easy." A thing that we get easily, we do not treasure. God, therefore, delays the granting of our prayer that when it is granted we may more fully appreciate what has been granted.

And God may not grant our prayers for a long time because He knows that the granting of them will not be for our good. We have the instance of the Apostle Paul, who was sorely afflicted with something which he calls the *thorn* in his flesh. Even this great apostle prayed three times that God would take it away, but God did not take it away. In His infinite wisdom, He knew that it would not have been for Paul's greatest good to have taken it away. Paul therefore hears the word, "My Grace is sufficient unto thee." And God carried him through life, caring for him, but allowing the object for the removal of which he had so earnestly prayed, to remain. God knows what is for our good, we do not. And He may delay the granting of our prayers for a long, long while, because an early granting of them would not be for our good.

V. TO WHOM SHOULD WE PRAY?

1. THE TEACHING OF THE ROMAN CATHOLIC CHURCH.

Everyone who has looked through the prayer book of the Roman Catholic church is impressed with the character of those prayers. There is "The Litany of the Blessed Virgin Mary," which begins, "We fly to thy patronage, Oh Holy Mother of God, despise not our petitions in our necessities," etc. And again, "Hail Holy Queen, Mother of Mercy, our life and sweetness and our hope, to thee do we cry, poor banished sons of Eve"; or again, "Oh Queen of Heaven rejoice, Hallelujah." Or again, "Oh Angel of God to whose care I am committed, by thy supreme clemency"; or again, "Hail Mary, full of grace"; and again, "We turn in our trouble to thee, Blessed Joseph, and after praying for aid from thy Holy Spouse, we seek with confidence thy patronage also"; and again, "Holy Michael, the Arch-angel, defend us in battle"; and many other prayers of a similar character addressed to the saints.

2. THE TEACHING OF HOLY SCRIPTURE.

In striking contrast with the extended list of persons to whom prayers are addressed in the Roman Catholic church, we have the explicit teaching of our Lord Jesus Christ in Matthew 4:10, where the Lord Jesus said to the satan, "It is written, thou shalt worship the Lord thy God and Him only shalt thou serve." In Deuteronomy (10:12) the word was given by God through Moses that the people should serve the Lord, their God, with all their hearts and with all their souls. In the book of Revelation (19:10) John says of someone who was speaking, "And I fell at his feet to worship him. And he said unto me, see thou do it not; I am thy fellow servant and of thy brethren that have the testimony of Jesus: worship God." Our prayers are to be directed to God only.

VI. THE RANGE OF PRAYER.

For what may we pray? One of our catechisms most beautifully states that "we may pray for spiritual and temporal blessings for ourselves and for all men." There is nothing that belongs to the welfare of the Christian, whether spiritual or temporal, that we may hesitate to take to God, and if there is anything that we should hesitate to speak to God about, it must certainly be something that we should not do or we should not have. The range of prayer includes everything that belongs to the Christian welfare.

VII. THE PURGING POWER OF PRAYER.

There is nothing that so cleanses the heart as prayer. When one comes into that close personal fellowship with the holy and pure God, he cannot retain meanness in his heart.

In a certain home, the father would ask different members of the family to conduct the family worship. It was the son's turn this day. The boy read the Scripture, after which the family knelt, for him to lead in the prayer. Then they united in praying the Lord's Prayer. The young fellow's voice rang clear and distinct until they came to the place where we pray, "And forgive us our trespasses as we forgive those who trespass against us." Here he stopped. Jumping up from his knees, he ran upstairs. The father led in the conclusion of the prayer and then went upstairs to learn why his son had left so suddenly. He found him on the bed crying. The father sat down, and in a true, tender, fatherly way inquired, "What is the matter?" His boy said, "Father, I couldn't go on; the teacher and I had a fall-out yesterday and I have been so cross at him and I felt so bitter, that I couldn't say the rest of the prayer." Nothing so cleanses the heart as earnest prayer. One cannot pray and harbor meanness and ugliness and unrighteousness in his heart. When prayer comes in, sin must go out.

Likewise, nothing is so great a force against temptation. Whatever temptation may assail you and however vigorously it may drive you on, the sword that will drive it out of your heart and deliver you from the results, is prayer. Its accomplishment is almost marvelous. Thus the Saviour said to His disciples, "Watch and pray." In like manner, if there ever comes a question in your mind whether a thing is right or wrong, take it to God in prayer and if you cannot pray for God to go with you and for God to bless you in what you are doing, that is evidence that you ought not to participate in it.

VIII. THE TIME AND PLACE FOR PRAYER.

1. HAVE A SPECIFIC TIME FOR PRAYER.

What is left to a convenient time is never done. In no experience of life is that old saying "procrastination is the thief of time," more true than in prayer. Unless we have a specific time for prayer and observe it rigidly, praying is likely to be neglected. We assuredly need God's care and help every day as we enter upon our duties. There should be at least a moment of prayer at the beginning of the day in which we ask God's counsel and direction and help for our duties. There should certainly be a prayer at the close of day to thank God for what He has done for us and that He has brought us through the day without harm and danger, and that we may come now to the rest of the night and to commend ourselves to His care and keeping.

And not only should there be a specific time, but there should be a specific way. How many persons say their prayers in bed, only to waken up the next morning to find they have not completed their prayer. These bodies of ours need to be brought into subjection also, and to participate in prayer. Get down on your knees and pray. I have never yet heard of anyone who got down on his knees to pray, who wakened up the next morning still on his knees. Let the body have its part with the soul in prayer.

2. THE PLACE OF PRAYER.

We should pray everywhere, but at certain places particularly. There ought to be the prayer at the table. Gratitude commands it. All that we have before us is what God has given, and it is indeed an ungrateful heart that sits down day after day and devours his food just as the animal devours its food. There should be prayer in the family circle. The home needs it. When the family hears the reading of God's Word and kneels together in the blessed fellowship of prayer, sin will have little chance to abide there. The home will be a better home and a happier home. It will take on the atmosphere of that very anteroom of heaven itself. Oh, that our homes had more of prayer. Let your home be one of prayer.

IX. THE SPIRIT OF WISE PRAYING.

1. SUBMISSION TO GOD'S WILL.

In my former parish a member of the church said one day, "The greatest sorrow of my life was the answer to one of my prayers." She then related the circumstances. She said that when she was a girl, there was a young man in the town with whom she fell in love, but he did not seem to care for her. She began praying about it. That was a very wise thing to do. Would that our young people all prayed for guidance in the selection of their companions. She did not pray for guidance, however. She prayed that God would give her this young man to be her husband. God's response seemed to be very slow. A few years passed, when she began to be more desperate in her prayers, and finally in her prayers she told God that if He did not give her this young man to be her husband, she would not believe in Him any more. She demanded that God should do as she wished. As time went on, the young man became more attentive, and her heart became lighter; the day of engagement came and she was supremely happy and lived in bliss awaiting the wedding day. They started out apparently with every evidence of a happy life. He engaged in a prosperous business with a reputable partner. But, unknown to his partner and family, he had indulged in gambling, which was accompanied with drinking. I recall the day when his partner said, "You must give me so much or I will give you so much; we can be partners no longer." The young man had become absolutely untrustworthy. Not a thing he said could be believed. His wife had inherited property through a deceased brother. With deceiving promises she was induced to mortgage her home, and he wasted everything she had. No one had any regard for him at all. No one trusted him. One morning when he came downstairs she prepared him as nice a breakfast as she knew how, and after breakfast, in perfect self-possession and calmness, she said, "Will, I want you to pack your grip with your belongings and leave forever. I never want to see you again. You have disgraced me and our children. You have wrecked me. I cannot bear any longer the suffering and humiliation. I never want to see you again." It was soon after this, she told me, "The greatest sorrow of my life was the answer to one of my prayers."

I recall the incident of a mother, whose little babe was exceedingly sick. Kneeling by her baby's bedside, she prayed, "Oh Lord, you must not take my baby away"; again and again she prayed the same words. Her baby lived. The last I heard of her, she was 28 years old. She had never spoken. She had never walked. She did not even know her mother. The mother said, "Oh, what a mistake I made!" The greatest sorrow of her life was the answer to one of her prayers. No situation was ever so desperate as that which our Lord Jesus Christ met in the garden

of Gethsemane when His "soul was exceeding sorrowful even unto death," and out of the depths of His soul He prayed with all the earnestness of His Deity as He faced the tragedy of the human race, "If it be possible, let this cup pass from me." I have wondered sometimes how long a silence there was between that sentence and the one which followed. With all the curse of sin about to be visited upon Him, He met it with a resignation and a wisdom that saved the world. "Not my will, but thine be done."

Oh friends, how little we know. But God knows everything. He is all-wise and He is all-good and He is all-powerful. Let us entrust everything to Him. It matters not how mightily the longing of our soul may urge us on, or how desperate the situation that confronts us, it matters not how much may be at stake, when our souls cry out, let us always add, "Not my will, but Thine, Oh God, be done."

X. THE PARTS OF A PRAYER.

There is no prayer greater than the one which our Lord taught His disciples. For our own benefit and assistance in prayer, we may, however, keep six points in mind:

1. Praise to God for what He is and how wonderful He is. We should always keep this in mind and when we think how great God is, then our own imperfections are more real.

2. Therefore, the second part in prayer might be confession of sin.

3. And when we confess our sins and remember how merciful God is, we have the third part of prayer, thankfulness for God's blessings to us.

4. Our petitions.

5. Remember, every prayer to be offered in submission to God's will, and

5. All prayers in the Name of Jesus.

LORD TEACH US TO PRAY.

LECTURE XX

ALL ABOUT BAPTISM

Will a person be saved who has not been baptized? What about immersion? How can baptism benefit a baby? When may a layman baptize and what to do? Why does the Protestant Church have but two Sacraments and the Roman Catholic Church seven? Does one ever have to be re-baptized? Baptism and Confirmation.

INTRODUCTION.

Incident of the mother who tried to get the pastor, and failing to do so, the neighbor lady said she would baptize the baby.

I. WHAT BAPTISM IS.

1. AS DEFINED IN CATECHISM.
 2. AN APPOINTMENT OF THREE PARTS—Command, Word, Water.
 3. AN INDISPENSIBLE REQUIREMENT TO SALVATION. John 3:5.
 4. A SACRAMENT.
 - A. A Sacrament defined.
 - a. By Lutheran church.
 - b. By Roman church. Pope's Catechism, page 90, by Sheatsley.
 - B. The number of Sacraments.
 - a. Protestant church—two.
 - (a) Baptism. (b) Lord's Supper.
 - b. Roman church—seven.
 - (a) Baptism. (b) Lord's Supper. (c) Marriage. (d) Confirmation. (e) Ordination. (f) Penance. (g) Extreme unction.
- Last five contrary to their own definition; therefore not Sacraments.

II. THE BENEFITS OF BAPTISM.

1. AS SET FORTH IN THE CATECHISM.
2. AS STATED IN SCRIPTURE. Acts 2:38.
3. AS CONFESSED IN THE THIRD ARTICLE OF THE NICENE CREED.

III. THE MODE OF BAPTISM.

1. AS A SUBJECT OF GREAT DISCUSSION.
2. THE THREE MODES IN USE—Immersion, Pouring, Sprinkling.
3. IMMERSION AS A SCRIPTURAL MODE NOT PROBABLE.
 - A. John's baptism was not a Christian baptism. Acts 19:1-5.
 - B. The Greek word "eis" does not mean "under," but "to," "into."
 - C. The catacomb pictures of baptism do not show immersion as the way practiced in the early church.
 - D. The word "baptize" cannot possibly be made to mean "immerse" when used about the BAPTISM of the Holy Spirit. Luke 3:16, Acts 1:5, Acts 11:16.

4. THE CATHOLIC MODE OF BAPTISM—Pouring.
Baptism witnessed in St. Peter's, Rome.
5. THE LUTHERAN MODE—Sprinkling.
Why this mode preferred.
6. THE LUTHERAN ATTITUDE TOWARD OTHER MODES.
They are recognized; therefore the Lutheran does not re-baptize.
The particular mode of no serious concern, for the amount of water has nothing to do with the efficacy of the baptism.
7. THE SAVIOUR'S BAPTISM BY JOHN COULD NOT HAVE BEEN BY IMMERSION. John's regular baptism was for the remission of sins; Jesus had no sin.

IV. WHO SHOULD BE BAPTIZED.

1. EVERYBODY AND ANYBODY WHO WILL BE SAVED. John 3:5.
2. THE CHILDREN ALSO.
 - A. Children must be spiritually reborn. Ps. 51:5; John 3:3.
 - B. Additional Scripture proof, John 3:5: "Except anyone," etc.
 - C. Sound reason for the requirement. Children have original sin, but there is no original sin in heaven. Some provision is necessary for acceptable admission of children.
 - D. The how of this benefit to children easily understood by other spiritual acts performed for them, universally accepted by all Christians, whereby they are benefitted.
 - E. The proof of the spiritual power of baptism to the child by the per cent baptized to non-baptized of those who unite with the church.
 - F. What is the future of the un-baptized child—is he saved or lost? Is he born with sin or without sin? Ps. 51:5.
 - G. The only safe course.

V. WHO MAY BAPTIZE.

1. THE PROPER PERSON ORDINARILY.
 - A. The office of the ministry explained by the relation of the administrator in the family to the other members of the family.
2. THE SPECIAL PERSON UNDER EXTRAORDINARY CIRCUMSTANCES.....
 - A. The reasonableness of this shown from what is permitted in other acts of life.
3. WHAT SHOULD BE DONE IN SUCH CIRCUMSTANCES BY THE MINISTER.
 - A. Examination of the correctness of such baptism.
 - B. Approve with prayer.

VI. RELATION OF BAPTISM AND CONFIRMATION.

1. THE RELATION INDICATED IN THE WORD "CONFIRMATION."
2. THE PART AND IMPORTANCE OF CONFIRMATION. Acts 6:6; 19:6.
3. CAN A PERSON PROPERLY BECOME A MEMBER OF THE LUTHERAN CHURCH ANY WAY BUT BY CONFIRMATION?

VII. IS RE-BAPTISM EVER NECESSARY?

LECTURE XX

ALL ABOUT BAPTISM

Will a person be saved who has not been baptized? What about immersion? How can baptism benefit a baby? When may a layman baptize and what to do? Why does the Protestant Church have but two Sacraments and the Roman Catholic Church seven? Does a person ever have to be re-baptized? Baptism and Confirmation.

A voice over the telephone indicating great distress, implored the pastor to come at once to a home to baptize a baby that was thought to be dying. In less than five minutes we were at the home, and upon arrival, were met with the statement from the mother, "I do not know whether the baby has been baptized or not." We could not understand the situation. Only a few minutes before, we had been begged to hurry to baptize the baby and now there, to be met with the statement that the mother did not know whether or not her baby was baptized. She had stated that she had been trying to get the pastor for more than a half-hour. The baby was lying on the bed, calm, apparently asleep. The pastor, thinking that she did not perhaps understand the attitude of her church toward other denominations, inquired whether she might have gotten the Methodist minister to baptize her baby since she was unable to reach her own pastor. She replied, "No," but gave no further information. I then asked if she had gotten the Congregational minister, and she replied she had not. There was such a mystery about the case that I was greatly perplexed. I then asked her, "Was it not you that sent for me?" She replied it was. I then asked, "What has taken place? How is it that you sent for me and now that I am here you say that you do not know whether or not the baby has been baptized? What has taken place?" She replied, "When the baby was in convulsions and I thought she was dying, I was dreadfully distressed at the thought of my baby dying without being baptized, so the neighbor lady said she would baptize the baby." This was some light on the situation. I then asked her, "What did the neighbor lady do? Tell me in detail just what was done." She replied, in minute detail, "The neighbor lady went into the kitchen and got a dish and put some water in it and came to the baby, put her hand in the water and put it on the baby's head; she put her hand back in the water and put it again on the baby's head, and again put her hand back in the water and then put it on the

baby's head. She did this three times." I then asked, "Did she use any words?" The mother replied, "no." I asked, "Did she ask any questions?" The mother replied, "She did not." I then asked, "All she did was to put her hand in the water three times, each time putting it on the baby's head?" The mother replied, "That is exactly what she did." I said to the mother, "And that is all the neighbor lady did: she just put water on the baby's head three times; that was not baptism, baptism is not simply water."

I. WHAT BAPTISM IS.

1. DEFINED.

I reminded this mother of the definition of baptism. "Baptism is not simply water, but water comprehended in God's command, and connected with His Word."

2. AN APPOINTMENT OF THREE PARTS.

Baptism is, therefore, a divine appointment of three parts, the command to be baptized; the Word, in the Name of the Father and of the Son and of the Holy Ghost; and the visible element, water. (Matthew 28:19; John 3:5).

3. AN INDISPENSIBLE REQUIREMENT TO SALVATION.

Baptism is not only a divine appointment, but it is likewise an indispensable requirement to salvation. Our Lord Jesus Christ so stated (John 3:5), when speaking to Nicodemus. He said, "Except one be born of water and of the Spirit, he cannot enter the kingdom of God." No one imagines that one may be saved without being born again. This is the accepted statement of John 3:3, "Except one be born again, he cannot see the kingdom of God." The same words exactly are used in the 5th verse concerning baptism. The word "except," which means there is no other way, and the persons to whom it refers is the word "one," "Except one be born of water," etc.

Does someone ask, "Can God not save one without being baptized?" We would reply, "All things are possible with God." If this building in which we are assembled were to be on fire, God could save me from the fire by taking me through the skylight. All things are possible with Him. He could send His cyclone to tear off the roof and lift me out that way. But I would be exceedingly foolish to expect Him to do it that way. The wise and sane thing for me to do would be to use the exit that has been provided in the church. God can do all things, but He expects us to use His appointed ways and means, and he is daring and reckless and foolish who trusts himself to extraordinary and unpromised ways of deliverance. The Word is, "Except one is born of water, he cannot enter the Kingdom of God." "He that believeth and *is baptized* shall be saved."

4. BAPTISM IS ONE OF THE GREAT SACRAMENTS.

A Sacrament, as given in the Catechism is, "A holy ordinance instituted by God, through which, by means of external and visible elements, He bestows and seals His grace."

There are three things, therefore, essential to a Sacrament. It must be a divine institution—of divine appointment, a visible element, and the heavenly gifts. There are two such appointments, according to our Protestant faith: baptism and the Lord's Supper. Baptism is a divinely appointed ordinance by the Lord Jesus Christ (John 3:5). The visible element is water and the heavenly gifts are the benefits which it bestows, namely, "the forgiveness of sins, deliverance from death and the devil and everlasting salvation to all who believe."

The other Sacrament is the Lord's Supper. It is a divine appointment by our Lord Jesus Christ, who instituted it in the night in which He was betrayed. The visible elements are bread and wine. The heavenly gifts are the benefits of the Lord's Supper, pointed out in the words "Given and shed for you for the remission of sins."

The Roman Catholic church holds there are seven sacraments, namely, Baptism, the Lord's Supper, marriage, confirmation, ordination, penance and extreme unction. But these last five additional so-called sacraments do not stand the test of their own definition of a Sacrament. In the "Pope's Catechism," we have the same question as in our Catechisms, "What is a Sacrament?" The answer to the question in the "Pope's Catechism" is, "A Sacrament is an outward sign of inward grace, or a sacred and mysterious sign and ceremony, ordained by Christ, by which grace is conveyed to our souls." Baptism was ordained by Christ. The Lord's Supper was ordained by Christ. Therefore, according to the Roman definition of a Sacrament, they are true Sacraments. But marriage was not ordained by Christ. That was in existence from the foundation of the world, Confirmation and ordination were never mentioned by Christ, therefore they are not Sacraments according to Rome's own statement. Penance was never even mentioned by the Lord Jesus Christ, and the very thing for which penance stands, is not included in the conditions whereby we are saved. And extreme unction, the performance of the last services to the dead, is nowhere mentioned by the Lord Jesus Christ. There is no visible element used in any of these, marriage, confirmation, ordination, or penance. Therefore, these five added so-called sacraments are contrary to Rome's own definition of a Sacrament.

When Doctor Martin Luther corrected the false doctrines and fallacies of the Roman church he rejected these five additional so-called sacraments and re-established the two that had been held sacred in the church through centuries.

II. THE BENEFITS OF BAPTISM.

1. AS SET FORTH IN THE CATECHISM.

One of the three essential things to a Sacrament are its benefits or heavenly gifts. These benefits are pointed out in the words "it works forgiveness of sins, delivers from death and the devil and gives everlasting salvation to all who believe what the Words and Promises of God declare."

2. AS SET FORTH IN SCRIPTURE.

That it works the forgiveness of sins is clear from Peter's message on the day of Pentecost (Acts 2:38), when he proclaimed, "Repent and be baptized, everyone of you, in the Name of Jesus Christ, for the remission of your sins."

That it delivers from death and the devil and is essential to everlasting salvation is clear from the words of our Lord in the last chapter of Mark (16:16), "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." And also from Paul's letter to the members of the church at Gallatia (Gal. 3:27), "For as many of you as have been baptized into Christ have put on Christ."

3. AS CONFESSED IN THE CREED.

The benefits of baptism are also clearly confessed in the Third Article of the Nicene Creed, in the words, "I acknowledge one baptism for the remission of sins."

III. THE MODE OF BAPTISM.

1. A SUBJECT OF GREAT DISCUSSION.

The mode of baptism has been a subject of much discussion, much more discussion in former times than at present. Volumes have been written on this subject

2. THE THREE MODES OF BAPTISM.

There are three modes of baptism practiced in the Christian church: immersion, putting one under the water; affusion, or pouring the water upon the head of the person to be baptized; and the use of just a few drops of water on the head of the person, called sprinkling.

3. IMMERSION AS THE SCRIPTURAL WAY NOT PROBABLE.

Although the immersionists have been vigorous in their affirmations that immersion is the only way for Christian baptism, we believe it is not probable. Those who believe in immersion usually support their belief by referring to John the Baptist, who baptized by the Jordan river. We would remind them, however, that John's baptism was not Christian baptism. In Acts, 19th chapter, we read of Paul finding certain disciples at Ephesus, of whom he asked, "Have ye received the Holy Ghost since ye

believe?" And they replied, "We have not so much as heard whether there be any Holy Ghost." Whereupon Paul answered, "Unto what then were ye baptized?" And they replied, "Unto John's baptism." Paul then said, "John verily baptized with the baptism of repentance, saying unto the people that they should believe on Him which should come after him," and when they heard this, Paul baptized them in the Name of the Lord Jesus. It scarcely need to be said, and yet perhaps it ought to be said that John, who baptized by the Jordan, did not baptize in the Name of the Father and of the Son and of the Holy Ghost. Whatever the service was which he performed it was only a "baptism of repentance." But it was very different from Christian baptism, for Peter said they should be baptized for the remission of sins. Furthermore, the immersionists lay great stress upon the little word "eis," saying that when Jesus was baptized by John, that He went down into the water. The word "eis" does mean "to" or "into," but it does not mean "under." Therefore, one may go into the water without getting under it. The appeal to this little word establishes nothing.

Some years ago, when I visited one of the catacombs at Rome, the keeper was asked whether there was any picture anywhere on the catacomb walls representing baptism. He replied there was. And when asked what that picture was, he said it was a picture that was evidently put on the walls in the first centuries of the church and was a representation of John performing the service for Jesus, and that Jesus and John were standing in the edge of the water, John in the position of having dipped up the water in his hand and pouring it upon the head of Christ. Therefore, the very earliest picture of that which John did, was not a picture of immersion.

The impossibility of baptism meaning immersion is realized when one endeavors to use the word immersion in connection with the baptism of the Holy Spirit. Thus (Luke 3:16), John the Baptist addressed the people, "I indeed baptize you with water." Notice, not in water, but "with" water. "But one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose. He shall baptize you with the Holy Ghost and with fire." How can you read this verse by substituting immerse for baptize? How impossible it reads, "He shall immerse you with the Holy Ghost." And again (Acts 1:5), our Lord Jesus directed His disciples to return to Jerusalem after His ascension, telling His disciples that John truly baptized with water, not "in" water, but "with" water, and said, "Ye shall be baptized with the Holy Ghost," not "in" the Holy Ghost. It is impossible to use the word "immerse" here instead of the word "baptize." If you tried to use the word "immerse," it would read thus: "John truly immersed you with water (not in water), and ye shall be immersed with the Holy Ghost not many days hence." And again

(Acts 11:16), we have the words of Peter when the Holy Ghost came upon Cornelius, and Peter said, "Then remembered I the Word of the Lord, how that He said, John indeed baptized with water (not in water, but with water), but ye shall be baptized with the Holy Ghost" (not in the Holy Ghost). Try to substitute the word "immerse" for "baptize" and it simply will not read. This ought to be evident to any fair-minded person that the word baptize does not necessarily mean immerse.

It is only a small portion of the Christian church that baptizes by immersion, perhaps not more than five or six per cent of the entire church.

4. THE ROMAN CATHOLIC MODE OF BAPTISM.

The Roman Catholic church baptizes by affusion, that is, by pouring the water upon the person's head.

A few years ago I witnessed the baptism of a baby in St. Peter's at Rome, where the baptismal service was conducted very much in the same manner as a baptismal service with which we are familiar, except the priest, using a small vessel, dipped the water from the baptismal font and poured the contents three successive times on the baby's forehead, using the words, "In the Name of the Father and of the Son and of the Holy Ghost.

5. THE LUTHERAN MODE OF BAPTISM.

The Lutheran mode of baptism is to put the fingers in the water and then to put a few drops that cling to the fingers on the person's forehead, and from the use of these drops of water has come the term "sprinkling." This mode is preferred because the amount of water has nothing to do with the efficacy of baptism. The water is applied three successive times on the person's head, as the names of the persons of the Holy Trinity, Father, Son, and Holy Ghost are spoken.

6. THE LUTHERAN ATTITUDE TOWARD OTHER MODES OF BAPTISM.

The Lutheran church does not re-baptize those who have been baptized by either immersion or affusion (pouring), for the particular mode is of no serious concern. The amount of water has nothing to do with the efficacy of baptism.

7. JOHN'S BAPTISM OF JESUS.

In passing from this subject of the mode of baptism, it might be appropriate to say that what is usually spoken of as John's baptism of Jesus could not possibly have been baptism as we understand it. John's regular baptism was a baptism of repentance, but Jesus had no sin of which He needed to repent. That which John, therefore, performed for Jesus was not a baptism of repentance. What then was it? John was the special forerunner of Christ, called of God to set apart the Christ to the

office of the Holy Priesthood, and in doing so, John the Baptist, who knew the Jewish law thoroughly, would not likely depart from that law in setting Christ apart to His holy office. Water was used in that particular act, but it was sprinkled upon the individual rather than the individual applied to the water. It should be kept in mind, therefore, that John's baptism was not a Christian baptism, and further, that what John did for the Lord Jesus Christ was not the kind of baptism which He administered to others, and that it cannot be appealed to in any way, even if he did immerse, which is extremely doubtful.

IV. WHO SHOULD BE BAPTIZED.

1. EVERYBODY WHO WILL BE SAVED.

Who should be baptized? According to John 3:5, "Except one be born of water and of the Holy Ghost, he cannot enter the Kingdom of God," it is clear that everyone who will be saved should be baptized. If a new birth is necessary for salvation, then baptism also is clearly necessary for salvation.

2. CHILDREN ALSO.

The new birth, born of the Spirit, is universally recognized by all evangelical churches as necessary to salvation. If a new birth of some kind is necessary for the child, then baptism is likewise necessary for the child, for "Except one be born of water" is as comprehensive as "Except one be born again." Accordingly we read in Scripture that whole families were baptized when the family became a believing family. Lydia and her household; the jailer and his household; Cornelius and his household: all of them were to be baptized when the household became a believing household.

That everyone should be baptized who will be saved, includes children, is supported by sound reason. There is no sin of any kind or character or even the taint of sin in heaven, and all children have original sin. Thus David said, "Behold I was shapen in iniquity and in sin did my mother conceive me." There is not a child born but what has that inborn depravity which renders him unable to do good and inclines him to evil. How, therefore, shall this child with original sin be fitted for heaven in which there is no original sin nor any other kind of sin? Some provision must be necessary, and that provision has been made in Holy Baptism, a "baptism for the remission of sins."

We are not unmindful that some are asking, "How can baptism be of benefit to children when they do not understand anything that is being said or done?" But we might, with equal question, ask, "How can a child be benefited by the prayers of his parent or friends, for he does not know anything about what is being said or done in its behalf." The Syrophenician mother besought Jesus to heal her daughter and He healed the daughter

because of the mother's faith (Mark 7:26). And again (Matthew 8: 5 and Luke 7:1-10), the Roman officer, sending for Jesus, said, "Speak the word only and my servant shall be healed." The Lord healed the servant because of the officer's faith. If the Lord Jesus thus bestowed His blessing in His day because of the faith of someone for another helpless one, how shall he not also bestow His holy gifts in baptism in response to faith that is there confessed.

That baptism is of great spiritual benefit to children is abundantly confirmed by the many tests which I have made in my confirmation classes. Year after year I have asked how many have not been baptized in infancy, and how many have been baptized? There has never been an occasion when there has not been more than two who have been baptized in infancy to every one who has not been baptized. Usually the presentation is three to one — three have been baptized in infancy to every one who has not been baptized. The members of these confirmation classes have been gathered from everywhere and it is significant that those who have completed their course of instruction and who have come to their day of confirmation have numbered more than twice as many baptized in infancy as not baptized in infancy. It is still more significant when it is realized that more than 75 per cent of our city population, from whom these classes are gathered, are not baptized. Thus, the less than one-third in my classes who have not been baptized, are from the 75 per cent of our unbaptized population, while the more than two-thirds in my classes who are baptized come from the 25 per cent of our population who have been baptized. How shall this be accounted for if not that baptism is a distinct power in the life of the child baptized?

Someone asks, "What about the future of the unbaptized child? Is he saved, or is he lost?" We might answer with the other question, "Is he born with sin or without sin?" (Psalm 51: 5). Is there any sin in heaven?

But is the unbaptized child saved or lost? We would answer this in the same way that we answered a question recently, "What about the heathen, are they saved or lost?" Our answer was, "We shall leave that matter in God's hands. He is wise and just and righteous and does all things well, and it is not a question that we need to solve. Our duty is plainly indicated. We are to take the Gospel into the uttermost parts of the earth." So concerning the unbaptized child, we shall leave that child in God's hand. It is not for us to say. All things are possible with God. We know that He is just and righteous and altogether perfect. Our duty, however, is clear. We are to have our children baptized.

V. WHO MAY BAPTIZE?

How did the neighbor lady mentioned at the beginning of this lecture come to undertake the baptism of that child? What she did was not baptism, but what suggested to her the thought of trying to baptize that child? Would it have been baptism even if she had used the proper words?

The proper person for baptism, of course, is the minister of the Church of our Lord Jesus Christ. This is so universally recognized that it needs no discussion; but what about one who is not a minister being qualified to baptize another? Is such a thing recognized?

In our Christian faith we believe in the universal priesthood of believers. If then there is such a thing as the universal priesthood of believers, it must be possible for one who is not a minister to baptize acceptably. What are the facts?

The office of the Christian minister bears the same relation to all other believers that the administrator in an estate bears to the other members of his family. The parent dies. There must be some administration of that property and estate so that the estate may be properly looked after and that each one shall receive what is due. The administrator may be and probably is a member of the family, and he is entitled to his certain part of the family inheritance, but for the sake of order and proper care of the heritage, he is the one to administer its interests. In the event that the administrator should become ill and temporarily unable to perform his duties or should be unexpectedly absent for an extended period of time, and conditions should arise in the estate which should require immediate attention for the preservation of the estate, some other member of that family might properly look after it, and when the administrator returned, he could and would approve it and it would be as legal as if he had been present to attend to it himself.

Accordingly the minister may be disqualified through sickness or he may be absent from his parish, and a child might be born unable to live, or a child be taken sick and death be probable, and the minister cannot be secured. Some other member of the family of Jesus Christ may, under such circumstances, administer the Holy Sacrament of Baptism, and when the minister recovers from his illness or returns from his absence, the baptism may properly be approved by the church and be a baptism in the fullest and completest sense.

Some time ago a little child was born several miles in the country in the spring of the year when there had been terrific rains and the bridges were washed out, and it was impossible for them to get word to the pastor, or the pastor to have reached their home. The baby could not live. The nurse, a member of the church, asked the parents to unite with her in the confession of faith, in the words of the Apostles' Creed, and then taking

water, baptized the little one in the Name of the Father and of the Son and of the Holy Ghost. The little one died, the nurse reported the baptism to the pastor who learned that it was conducted in the proper manner and that the baptism was entered upon the records of the church as a valid baptism in every way as if it had been administered by the pastor.

VI. THE RELATION OF BAPTISM AND CONFIRMATION.

This relation is indicated by the word "confirmation." The little babe has been brought to the Lord in Holy Baptism. Parents or friends have confessed the faith for this little one at the time of such baptism. In after years this little one has been instructed in the faith which was confessed at the time of that baptism, and having come to years of responsibility and now having studied and understood that faith, agrees to it for himself or herself—confirms that faith, and the pastor, in the name of the church and after the manner of the apostles of old lays his hands upon his or her head in consecration and confers the blessing of the church. It is no idle ceremony. It is of as much efficiency and meaning as in the early days of the church when the apostles laid their hands upon those who believed and confessed their faith in Jesus Christ.

Confirmation, therefore, includes three elements: instruction; a confirmation of that faith publicly, whether it was so confessed by that person's parents when he or she was an infant, or whether it be a confirmation of that faith which has just been understood; and the consecration and blessing of the church by the laying on of hands. Ninety per cent of all Christians in the world have been brought into the church of Jesus Christ by this manner. For myself, I could never be satisfied with membership in the church except in this way.

The Lutheran church throughout the world recognizes and teaches but one way of receiving persons into her membership, namely, confirmation.

VII. IS RE-BAPTISM EVER NECESSARY?

Is re-baptism ever necessary? This is a serious question for some. Occasionally one insists that he be re-baptized. Re-baptism is not necessary and is not done unless there is some question about the certainty of a former baptism, or about its genuine character. In these events, however, it is not re-baptism. The expression used by the minister in such instances is, "If you have not been baptized, I now baptize you," etc., according to the regular order for baptism.

The occasion for the more serious question of re-baptism is usually on account of one having fallen into grievous sin and

away from God for a time, after his baptism, but now desires again to be a sincere Christian. Should such a person be re-baptized in order to start an acceptable Christian life over again?

Let us suppose a man made a Will in which he specifies that William Smith, who is staying with him, shall receive \$5,000.00, providing said William Smith is living with him at the time of this man's death. This man lives a number of years after he makes this Will, and during this time, William Smith becomes dissatisfied and leaves. If the man had died after Mr. Smith left, Mr. Smith, according to the conditions of the Will, would have received nothing. But Mr. Smith concludes, after being away five years, or more, that he would be better off in every way, living with the man whom he had left, and returns. Two days after he returns and takes up his former duties, the man dies. According to the conditions of the Will, he receives the \$5,000.00. The Will at no time changed. Smith had changed relationship to it, but having returned to the former relationship, became the full beneficiary. The situation is similar in baptism. God makes His covenant with us: "He that believeth and is baptized shall be saved." In this way we become sons of God by adoption and heirs of His blessings upon the condition that we are with Him. That covenant (agreement) stands. One may, however, stray away into sin and have little or no fellowship with God for a time. At such a time, according to the condition of God's covenant (agreement), he would not be an heir to the promised blessing. But he decides to yield himself once again to the Holy Spirit and returns to fellowship with his Lord. Is it necessary for him to be re-adopted? The condition of his adoption has not been cancelled; his faith and life, not God's act, had for the time rendered him unworthy and not entitled to God's blessing. His faith and life once more in harmony with God gives God's blessing to him. Re-baptism, whereby we become the adopted sons and daughters of God, is not, therefore, necessary, and because not necessary, is not administered.

Let the Word concerning the place of Holy Baptism in our salvation be understood. "Except one be born of water and the Holy Ghost, he cannot enter into the kingdom of God." "He that believeth and is baptized shall be saved."

LECTURE XXI

ALL ABOUT THE LORD'S SUPPER

Its different names. When instituted. The Roman Catholic teaching. The Reformed teaching. The Lutheran and Apostolic teaching. How frequently observed. The purpose and benefits of the Lord's Supper. Who should go? Proper preparation.

INTRODUCTION.

The ignorance of millions in the churches about the Sacraments of Baptism and the Lord's Supper.

Sacrifice and Sacrament distinguished.

I. THE DIFFERENT NAMES FOR THIS SACRAMENT.

1. THE SACRAMENT OF THE ALTAR. Why so called.
 - A. The one great all-sufficient, complete, and therefore last sacrifice for sin was made by Jesus Christ (1 Corinthians 15:3). This sacrifice offered to God provided the greatest benefit for us (Eph. 1:7), which benefit becomes effective to us in this Sacrament. The Altar of Sacrifice on which something was constantly to be offered to God, becomes now the Altar of Sacrament from which something is given to us.
2. THE LORD'S SUPPER. Why so called.
 - A. Because it was of His making and appointment.
3. THE TABLE OF THE LORD. Why so called.
 - A. Because all are His guests; He served at its institution, and serves now through His divinely appointed ministry.
4. THE HOLY COMMUNION. Why so called.
 - A. Because it is a personal appropriation of and communion with Jesus Christ, our Lord.
5. THE EUCHARIST. Why so called.
 - A. Because of the character of its blessing. "Eucharist" is from two Greek words, "eu" and "charis." "Eu" means good; "charis" means grace; therefore, Eucharist means a Sacrament full of good grace.

II. THE INSTITUTION OF THE LORD'S SUPPER.

1. THERE WAS NO LORD'S SUPPER IN THE OLD TESTAMENT.
2. THE LORD'S SUPPER WAS INSTITUTED BY CHRIST AT THE CLOSE OF THE CELEBRATION OF THE JEWISH PASSOVER. Luke 22:7-20.
3. IN THE NIGHT IN WHICH HE WAS BETRAYED. Matthew 26:20-29.

III. THE DOCTRINE OF THE LORD'S SUPPER.

1. IN THE EARLY CHURCH. The doctrine of the Real Presence.
2. IN THE MEDIAEVAL CHURCH. Departure from the original doctrine formulated by Radbertus about 800 A. D., resulting in the Catholic doctrine of TRANSUBSTANTIATION.
 - A. The CAUSE for the departure was the effort to explain the doctrine.

3. AT THE TIME OF THE GREAT REFORMATION AND SINCE.

- A. The Latin and Greek Catholic doctrine of Transubstantiation continued.
- B. The Reformed or Memorial theory invented by Zwingli, the extreme opposite of the Catholic view. The Lord's Supper is regarded merely as a memorial of Christ's death. Both this and the Catholic view are the result of trying to explain the Lord's Supper. The Catholic overdoes it; the Memorial theory rejects the heart and life of the Sacrament and leaves nothing but a shell.
- C. The original Apostolic doctrine restored by Luther. Doctrine of REAL PRESENCE, which was the only recognized doctrine of the church for the first 800 years, and always believed in by many, though declared to be otherwise by the Roman Catholic church in 1215 A. D.

IV. THE OBSERVANCE OF THE LORD'S SUPPER.

1. IN THE APOSTLES' DAYS.

At first every evening. Acts 2:42; 1 Corinthians 11:20. But on account of abuses, it was observed only on the Lord's Day.

2. AT THE PRESENT TIME.

- A. In some Catholic churches, Mass is said every morning and persons receive the Sacrament every morning.
- B. In a few Protestant churches, like the so-called Christian denomination, it is observed every Sunday, but only as a memorial of Christ's death.
- C. In the Lutheran church we observe it quarterly, which preserves its holy character, and yet offers it sufficiently often for us to fulfill the holy and beneficial object of the Sacrament.

V. THE PURPOSE OF THE LORD'S SUPPER.

- 1. IT IS A MEMORIAL OF CHRIST'S DEATH. Luke 22:19; 1 Cor. 11:25.
- 2. IT IS A PROCLAMATION OF CHRIST'S DEATH. 1 Cor. 11:26.
- 3. IT IS A SACRAMENT BESTOWING UPON AND TO US THE FORGIVENESS OF OUR SINS. Matth. 26:28; Mark 14:24; Luke 22:20.

VI. WHO SHOULD GO TO THE LORD'S TABLE?

- 1. ALL WHO WOULD BE SAVED. John 6:53.

VII. HOW CAN THE LORD'S SUPPER CONFER SUCH BENEFITS?

VIII. THE COMMUNION RECORD.

Like the "Books" which are opened on the Judgment Day.

IX. REQUIRED PREPARATION FOR THE LORD'S SUPPER.

1 Corinthians 11:28.

If anyone refuses to meet his Lord at the Table of the Lord, in the Sacraments, what chance for favor will there be when he meets Him in the next world?

LECTURE XXI

ALL ABOUT THE LORD'S SUPPER

Its different names. When instituted. The Roman Catholic teaching. The Reformed teaching. The Lutheran and Apostolic teaching. How frequently observed. The purpose and benefits of the Lord's Supper. Who should go? Proper preparation.

We have arrived at the climax of all holy appointments—the Sacrament of the Lord's Supper. Although observed universally throughout the Christian world, it must be regretfully acknowledged that millions of professing Christians know little or nothing about it. As a Sacrament it is a divinely appointed ordinance, instituted by Jesus Christ, through which, by means of visible elements, bread and wine, God bestows and seals His grace.

In considering this subject, we must distinguish between a sacrifice and a sacrament. The Old Testament is full of references to sacrifices. They were offered by man to God. A sacrifice always expresses this relationship. It is something from man to God. Prayer, therefore, is sacrificial in its character, it is offered by man to God. The Gloria Patri belongs to the sacrificial, it is praise by man to God. The Gloria in Excelsis, praise to God, is sacrificial. Hymns of worship and praise and petition are sacrificial. They are rendered by man to God. Whatever is offered or rendered or directed by man to God is called sacrificial.

A sacrament is of the direct opposite movement. It is something from God to man. Anything that conveys God's purposes or messages or blessings to man is sacramental. The Word, whether it be the written Word, the spoken Word, or the visible Word, is sacramental, for it is making known God's purposes to man. Baptism and the Lord's Supper are Sacraments because they bring to us God's grace or gift. We understand, therefore, a thing is sacrificial when it is from man to God; and sacramental when it is from God to man.

I. THE DIFFERENT NAMES FOR THIS SACRAMENT OF THE LORD'S SUPPER.

The first name usually given is the "Sacrament of the Altar." There are many references in the Old Testament to the altar, and in the Old Testament the altar is always connected with sacrifice. Here it is the Sacrament of the Altar. The change from

the sacrifice of the altar to the sacrament of the altar is most interesting and illuminating. In the Old Testament, there was the yearly sacrifice on the altar for sin. A lamb one year old, without spot or blemish, was brought by a family to be sacrificed for their sins. God had directed such a service to impress upon the people the wickedness of their sins; a pure, innocent lamb must give up his life for their sakes. The family would, therefore, stand by the altar, while the priest killed the lamb and offered it upon an altar as a sacrifice unto God for their sins. In the fullness of time the one great, all-sufficient, complete, and therefore last sacrifice was made for sin by our Lord Jesus Christ (1 Corinthians 15:3). He was not offered upon the same kind of an altar as the lamb, but His sacrifice was made upon a cross. The cross was, therefore, His altar.

In every Lutheran church properly constructed, there is an altar to express the sacrificial character of worship, and upon it belongs properly the representation of the altar upon which the last great and complete sacrifice for sin was made. The sacrifice by the Lord Jesus Christ was made for man's sin (Ephesians 1:7), and that man might have forgiveness of his sin, life and salvation, our Lord Jesus Christ appointed a new institution, by which and through which that forgiveness of sin might become a reality to His children (Matthew 26:28). That appointment, then, which brings to us the blessings and the benefits of that great Sacrifice of the Altar, is a Sacrament, and bringing to us the blessing and benefits of that Altar of Sacrifice, becomes a Sacrament of the Altar. Accordingly, the use of bread and wine in this divine appointment which bestows and seals God's infinite grace, is beautifully and properly called the Sacrament of the Altar. The altar, with its last great sacrifice, Jesus Christ, who died for our sins, therefore becomes an altar with a new and great Sacrament, bringing to us God's great gifts. We call this Sacrament, therefore, the Sacrament of the Altar.

This Holy Sacrament is likewise called the Lord's Supper because it was of His making and appointment.

It is also called the Table of the Lord because we are all guests at that table. Our Lord served at its institution and serves now through His divinely appointed ministry.

It is also called the Holy Communion because it is a personal appropriation of, and communion with the holy Jesus.

Another name that is very significant is the Eucharist. The word Eucharist is from two Greek words, eu and charis. Eu means good, charis means grace. Therefore Eucharist means a Sacrament full of the good Grace of God.

II. THE INSTITUTION OF THE LORD'S SUPPER.

There was no Lord's Supper in the Old Testament. It is a new ordinance instituted by our Lord Jesus Christ at the close

of the celebration of the Jewish Passover (Luke 22:7-20), and was instituted for the new purpose of bringing the benefits of His sacrifice to the children of men. It was instituted on Thursday evening before His crucifixion, or the night in which He was betrayed (Matthew 26:20-29). Like baptism, it is essential to our salvation.

III. THE DOCTRINE OF THE LORD'S SUPPER.

1. IN THE EARLY CHURCH.

During the first 800 years of the early Christian church there was but one teaching concerning this holy Sacrament. The words of the Lord Jesus Christ at the institution of this new Sacrament were understood and accepted in their plain meaning. The natural elements were bread and wine. The communicants received sacramentally the body and blood of our Lord Jesus Christ. It was the doctrine of the REAL PRESENCE.

2. IN THE MEDIAEVAL CHURCH.

About the year 800 a departure began. A man by the name of Radbertus formulated an existing theory, in an effort to explain how the body and blood of Christ could be received in the sacrament. He declared with very positive conviction that when the priest consecrated the bread and the wine, a miracle took place so that the bread was no longer bread but became the literal flesh of Christ, and the wine was no longer wine, but became the literal blood of Christ. This newly emphasized theory was argued in the Christian church for over 400 years, when a council of the Catholic church in 1215 declared that this "miracle theory" was to be the belief of the Roman church. This new doctrine is called Transubstantiation. The substance of bread is declared to be changed into the literal flesh of Christ, and the substance of wine is declared to be changed into the literal blood of Christ. This is the doctrine of the Roman Catholic church today. Wherever a priest in the Roman church consecrates the bread and the wine for the Sacrament, the Catholic believes that this miracle takes place.

It was about the time that this new theory was officially adopted by the Roman Catholic church that the Roman church adopted another departure by withholding the cup from the laity. During the first 1130 years of the Roman Catholic church the communicant received both the bread and the wine. When this new theory became the doctrine of the Roman church, it was advocated that the bread, which had become the flesh of Christ, contained some blood also, and therefore it was not necessary to give the cup to the laity, and it was argued that the cup should be withheld because the blood of Christ, which it now contained, and was so precious, might be spilled. Accordingly, from the

year 1130 the Roman Catholic church administered the communion in one kind only.

3. IN THE GREAT REFORMATION.

At the time of the great Reformation in 1517, Dr. Martin Luther attacked this doctrine of Radbertus which had become the established doctrine of the Roman church and declared that the bread remained bread and the wine remained wine, which, of course, was the fact, and that the communicant received sacramentally only, the body and blood of Christ. He declared that for the first 1130 years the communicant had received both the bread and wine, and he, therefore, began to teach the original doctrine of the Lord's Supper which had been taught for the first 800 years, and re-introduced into the church the communion of both kinds as had been the custom in the church for the first 1130 years, and as our Lord Jesus Christ administered the Sacrament to His disciples when He instituted it (Matthew 26:26-28).

In the year 1522, five years after Dr. Martin Luther had issued his great proclamation in the 95 theses, a minister in Switzerland by the name of Zwingli, introduced a reformation in that country. He likewise attacked the Roman Catholic invention of a miracle in the Lord's Supper, declaring that the natural sense of taste proved that the Roman miracle theory was untrue, but like Radbertus of the Roman church, however, who formulated that theory in an effort to explain how the bread and wine could be the body and blood of Christ to the communicant, he also undertook to explain the Sacrament. In Zwingli's explanation we find a new meaning attached to the word "is," saying that the word "is" may mean represent, and therefore that the bread represents the body of Christ and that the wine represents the blood of Christ. It was as subtle a perversion of fact as the miracle theory of Radbertus, and like the miracle theory which became the doctrine of the Roman Catholic church, so this *representation theory* has become the doctrine of a considerable portion of the Protestant church. We ask, where else does the word *is* ever mean *represent*? If I say, *This is a watch*, that does not mean that this certain instrument *represents* a watch. If I say, *This is a man*, or a wife says, *This is my husband*, she does not mean to say that *this represents a man*, or *this represents my husband*. The verb "is" is always a statement of fact, and in no other single place does the word *is* ever mean, or is ever interpreted to mean *represent*. It is a complete perversion of meaning to say the word *is* means *represent*. Our Lord Jesus Christ was stating a fact when He took the bread and blessed it and gave it to His disciples, saying, "Take, eat, this is my body," and when He took the cup and gave it also to them, saying, "Drink ye all of this. This cup is the new testament in my blood."

These words of the Lord Jesus Christ in their plain, straightforward and simple meaning express exactly the doctrine that

is so vigorously adhered to by the Lutheran church, and it was the only doctrine of the Christian church for the first 800 years. The name given to this particular, straightforward interpretation of our Lord's Words is "The REAL PRESENCE." It is beautifully stated in the explanation by Martin Luther in his small Catechism, in which he says, "The Sacrament of the Altar is the true body and blood of our Lord Jesus Christ, under the bread and wine, instituted by Christ Himself for us Christians to eat and drink."

Thus, from the time of the great Reformation, there are three doctrines concerning the Lord's Supper: The Roman Catholic doctrine that a miracle takes place when the priest consecrates the elements whereby the bread becomes the literal flesh of Christ and the wine becomes the literal blood of Christ, which doctrine is called *Transubstantiation*. The second doctrine is the Reformed or Memorial Theory invented by Zwingli, the extreme opposite of the Roman Catholic view. According to this view, the Lord's Supper is merely bread and wine used in a special service as a memorial of Christ's death. Both this and the Catholic view are the results of trying to explain the Lord's Supper. The Catholic overdoes it. The memorial theory, which makes the bread and wine merely *represent* the body and blood of Christ, minimizes the Sacrament. It rejects the very heart and life of the Sacrament and leaves nothing but a shell. The third is the doctrine of the REAL PRESENCE, the original Apostolic doctrine restored by Martin Luther, the only doctrine of the church for over 800 years and always believed by many, though declared as too limited by the Roman Catholic church in the year 1215 A. D.

IV. THE OBSERVANCE OF THE LORD'S SUPPER.

1. IN THE APOSTLES' DAYS.

In the beginning of the Christian church the disciples observed the Lord's Supper every evening (Acts 2:42; 1 Corinthians 11:20). It was their custom to meet and have supper together. This was followed by a religious service which closed with the Sacrament of the Altar. It was observed thus frequently because they understood that it was through the Sacraments that they had the remission of their sins as well as the desire to remember their Lord's death. Certain good-for-nothing fellows seem to have become members of the church in Corinth in order that they might get their evening meal for nothing; and to carry out their pretenses they remained for the after-service and partook of the Lord's Supper without any purpose or meaning or profit, rather to their condemnation. On account of these abuses the observance of the Sacrament took place only on the Lord's Day.

2. AT THE PRESENT TIME.

At the present time the Sacrament is observed by many Catholic churches every morning. In a few of the Protestant churches, like the so-called Christian denomination, it is observed every Sunday, but only observed as a memorial of Christ's death.

In our Lutheran church we observe it less frequently, generally quarterly, in some instances more frequently. It preserves the holy character of the Sacrament and yet offers it sufficiently often for us to fulfil its beneficial object.

V. THE PURPOSE OF THE LORD'S SUPPER.

The purpose of the Lord's Supper is three-fold. It is a memorial of Christ's death (Luke 22:19, 1 Corinthians 11:25). It is a proclamation of Christ's death (1 Corinthians 11:26). It is a Sacrament bestowing upon and to us through faith, the forgiveness of our sins (Matthew 26:28, Mark 14:24, Luke 22:20).

Thus Luther states in answer to the question, "Of what use is such eating and drinking?" "It is shown us by these words, 'Given and shed for you for the remission of sins'; namely, that in the Sacrament forgiveness of sins, life and salvation are given us through these words. For where there is forgiveness of sins, there is also life and salvation." And in answer to the question, "How can bodily eating and drinking do such great things?" he answers, "It is not the eating and drinking, indeed, that does it, but the words which stand here, 'Given and shed for you for the remission of sins.' These words are, besides the bodily eating and drinking, the chief thing in the Sacrament; and he who believes these words, has what they say and mean, namely, the remission of sins."

VI. WHO SHOULD GO TO THE LORD'S TABLE, or who should receive this Sacrament?

1. ALL WHO WOULD BE SAVED.

The Words of our Lord in connection with the institution of this Sacrament makes this plain. In Luke 22:19 the injunction is: "This do in remembrance of me. In Matthew 26:27 it is: "Drink ye ALL of it." In both Matthew and Luke the blessing is stated, "For the remission of sins." Every Christian, therefore, who is faithful to the Lord Jesus Christ, will certainly be faithful in the reception of the Holy Sacrament. Our Lord's statement in John 6:53 may likewise indicate who should receive it, for the Lord Jesus in that verse states, "Except ye eat of the flesh of the Son of man and drink of His blood, ye have no life in you." All who are Christians and who would be saved, should receive this Holy Sacrament of the Lord's Supper.

VII. HOW CAN THE LORD'S SUPPER CONFER SUCH BENEFITS?

Does anyone ask, "Why is it necessary for one to receive this holy Sacrament? Cannot forgiveness of sins, life and salvation be received independently of and apart from and without this Sacrament? Why is it necessary? This question may be answered by a similar example in daily life. The whole earth is full of electricity, but that electricity does not become of service to me until some electric generator has brought that electricity together, generated it, as we say, and put it upon a wire which conveys it to light our houses or as power to drive our machinery. There is no possible way for me to appropriate that electricity except through the generator.

Forgiveness of sins, life and salvation is the infinite blessing secured by the Lord Jesus Christ in His infinite sacrifice, but that forgiveness of sins, life and salvation does not become available to me except in His divinely appointed ways, and one of those divinely appointed ordinances is this Holy Sacrament of His Supper, and if I will have that infinite blessing I must receive it in His way, otherwise it will not be mine. This Holy Supper is a means of grace, a way through which God's grace or gifts come to us and it is this because He has so ordained it.

VII. THE COMMUNION RECORD.

Wherever a record of attendance at Holy Communion is kept, the spiritual life of the members of such a congregation is reflected in that record. One who is in a living fellowship with Christ will always be present at His communion unless providentially prevented. When a member of the church receives this Sacrament intermittently, it is evident that such a person does not have a living realization of the sacrifice of His Lord and Saviour and of the benefits of that Sacrament to his life; or it indicates that sin is prevalent in that life; and when one neglects this Holy Sacrament for several times, it is indicative of a declining spirituality. The Communion record, where such is kept, is therefore like "The Books" that will be opened on the great day of the Lord, out of which will be read the Christian faith and life of those who have once professed the Name of Jesus Christ.

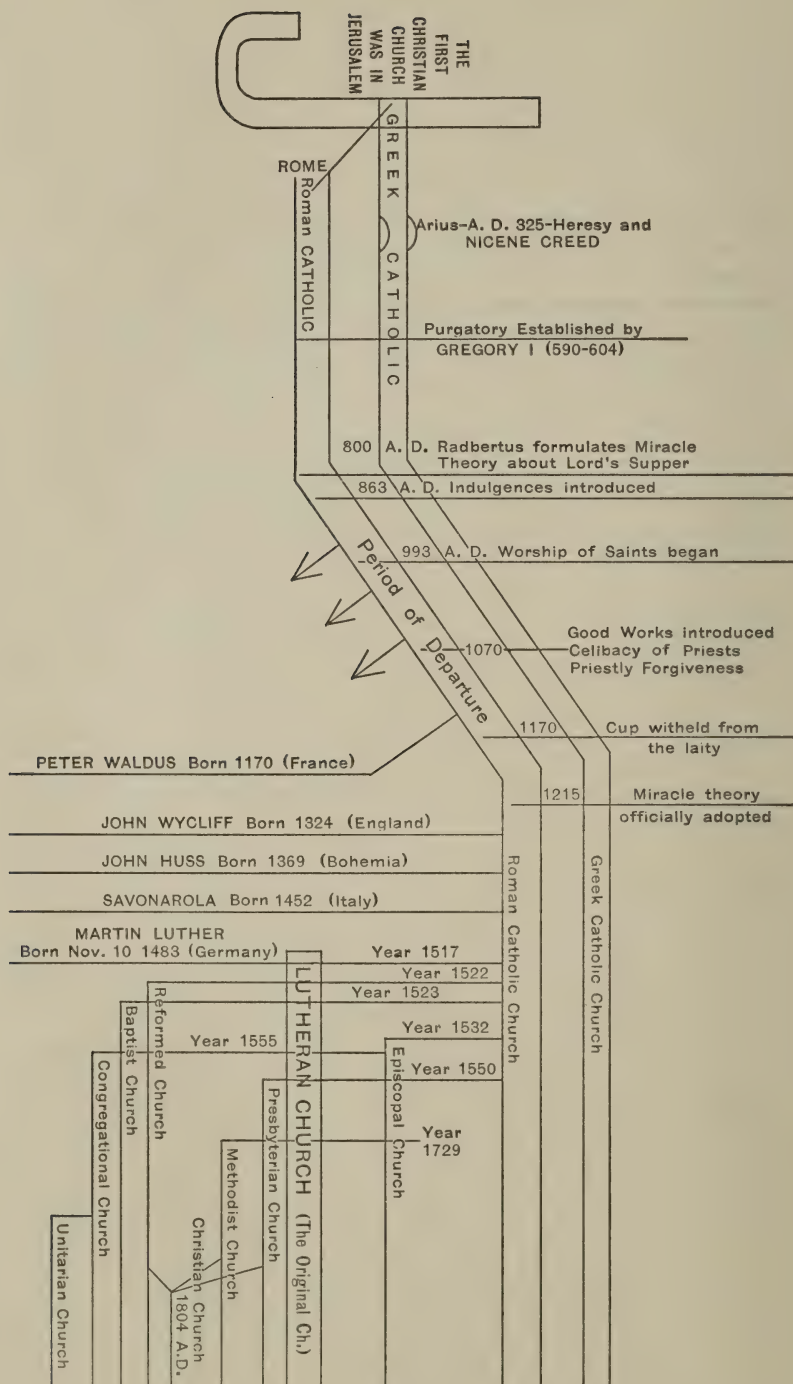
IX. REQUIRED PREPARATION FOR THE LORD'S SUPPER.

The very character of this Holy Sacrament forbids a careless observance of it, and the benefits which it bestows call for a proper state of mind and heart that such benefits may be conferred.

This Holy Sacrament does not operate like medicine. Its ben-

efits, so infinite in character and indispensable to our salvation, are dependent upon a proper state of mind and heart. Paul, therefore, admonishes the Christians of Corinth (1 Cor. 11:28), "Let a man examine himself and so let him eat of that bread and drink of that cup." This examination is to be a diligent inquiry into the reality of our repentance, faith and holy living. Such an examination will always reveal distressing shortcomings. It will make one fear his unworthiness. Satan often seizes this conviction and turns it to his own benefit by making men and women believe that they are thereby unfit to receive this Holy Sacrament. It is well that we should understand that this is satan's work, for the right to commune never depends upon our perfectness, but on our felt need of the Saviour's mercy and forgiveness, and our willingness to accept and follow Him.

Every Christian should attend a service of preparation in order that he may the better realize his own shortcomings and the great need of God's forgiveness. This is true and proper preparation for receiving the Holy Sacrament.



LECTURE XXII

THE HOLY CATHOLIC (CHRISTIAN) CHURCH

Magnificently begun, sadly perverted, gloriously restored.

The origin of the chief Protestant denominations and how they came into existence.

The church of our Lord Jesus Christ was born in Jerusalem on Pentecost ten days after our Lord ascended to heaven. Peter preached the sermon; 3,000 persons were converted; and "The Lord added unto the church daily such as were being saved." This new faith in Christ Jesus spread rapidly, and within thirty years churches were established throughout the Holy Land, Asia Minor and southern Europe. One of these many churches was located at Rome, which became the head of the great Latin church known today as the Roman Catholic church.

It is frequently stated by Roman Catholics that their church is "the original church," and they get by with their claim because Protestants have not looked into the facts.

The first and original Christian church was located at Jerusalem and Greek was the language used. So thoroughly Greek was the beginning of the Christian church that all the Books of the New Testament were written in Greek. The Greek Catholic church was therefore the first and original church so far as language and organization are concerned. How absurd for the Roman Catholic to claim that his church is the "original church." The church at Rome was only one of many churches that came into being during the first thirty years after the founding of the first Christian church at Jerusalem.

As already stated, the growth of this new faith was rapid from its marvelous beginning on Pentecost. Its path, however, was not a bed of roses. During the first 270 years, beginning with that monster of iniquity, Nero, emperor of Rome, and concluding with that brutal tyrant Diocletian, another Roman emperor, the church experienced ten of the most terrible persecutions. The custodian of one of the catacombs outside of Rome tells the visitors today that a million Christians who died for their faith during the first three hundred years are buried in that catacomb. This may be some exaggeration, but it indicates something of the opposition, hatred and persecution which the Christians endured in the beginning of the Christian church.

A new day came to the Christian church when Constantine the Great ascended to the throne of the Roman empire. In com-

pliance with an oath which he had taken on the battlefield that if God would give him the victory he would become a Christian, he was baptized into the Christian faith and manifested a real sympathy towards the church.

No sooner, however, had one great obstacle disappeared than another appeared. The pastor of a church in Alexandria, Egypt, Arius by name, began preaching that the Son was not the equal of the Father. The ability of the man and the shrewdness of his argument captivated the ministry of the church in all parts of the Christian world, and the church was threatened with wreckage from within. The culmination of the controversy resulted in the Council of Nice in 325, from which Council has come the great Nicene Creed. It took some time before the discussion was silenced, even though the church had declared itself officially; but the church, as an organized body, maintained its original character and proceeded in a fairly straightforward course of doctrine and practice for nearly 800 years. Then was launched a period of great departure.

The first innovation was the effort to explain the presence of the body and blood of Christ in the Lord's Supper. The subject had been much discussed for some time. Paschasius Radbertus, about 800 A. D., formulated these discussions into the first clear statement by affirming that when the priest consecrated bread and wine a miracle took place, so that they were no longer bread and wine, but the literal flesh and blood of Christ. This discussion of the Lord's Supper continued, the theory of Radbertus receiving greater favor from time to time, until in 1215 the Roman Catholic church, at the 4th Lateran Council, declared that "this miracle theory" was, is, and shall be the doctrine of the Roman Catholic church. It is known as Transubstantiation.

The second great innovation was the doctrine of indulgence, which developed into such an outrageous, profane and wicked practice in the beginning of the 16th century. It had its origin in the war of the Christians against the Mohammedans about the year 853. The Mohammedans taught that any Mohammedan killed in battle against the Christians, having paid "the greatest price," the sacrifice of his life, would be saved. The Roman Catholic authorities met it with the same doctrine in their church. When the first step was taken, the second was easy to make. Anyone who contributed a large sum of money to the defeat of the monstrous Mohammedans must likewise receive divine favor from God, and from that day it degenerated until it became a gross traffic in souls, launched and managed by a banking firm in southern Germany, for 50 per cent of the receipts that should be gained from the sale of such indulgences, which was nothing more than little pieces of paper supposed to be blessed by the pope, which one might buy for a certain price and present to his priest for the forgiveness of his sins.

A third official innovation by the Roman Catholic church, formerly adopted by the Greek Catholic church in 789, was the worship of saints, about the year 993.

The fourth great departure was accomplished by Pope Gregory VIII, a man of great commanding ability, and one of the shrewdest of all the Roman Catholic prelates, who exercised great influence as a cardinal from 1050, and was pope from 1073 to 1085. He christianized the doctrine of indulgences of that day into the doctrine of good works. He introduced the celibacy of the priesthood (that priests must not be married) on the theory that the church should require all the time and efforts and energy of its minister. For the first 1,000 years of the Roman church her priests were married, just the same as in any church today. This Gregory also established the priestly forgiveness of sins.

Another great departure was in 1130 when the cup in the Lord's Supper was withdrawn from the laity. It is well to remember that for 1140 years the communicants received both the bread and wine.

These innovations of that 400 years, which were so new and contrary to everything that had existed in the church during the first 800 years became established principles and practices in the Roman Catholic church, and are still her principles and practices.

The Greek Catholic church, while not following in every detail the practice of the Roman Catholic church, has followed it to a very considerable extent. Neither the Greek nor the Roman Catholic church, therefore, are in doctrine or practice or principle the original apostolic church.

II. THE GREAT RESTORATION.

All men, however, were not in sympathy with this departure of principles and doctrine from the original faith. In the year 1517 a young priest by the name of Martin Luther, who was then professor in the University at Wittenberg, Germany, without any thought of breaking with his church, wrote out 95 statements attacking certain corruptions and departures from the faith in the Roman Catholic church. He nailed these statements or theses on the door of the castle church, a church that was attached to a castle in the town of Wittenberg, and therefore called the castle church. The designation castle church is also to distinguish it from the city church. His only thought was to purify and correct certain abuses in his church. He struck at the miracle theory of the Lord's Supper as impossible and untrue. He attacked the sale of indulgences as outrageous and immoral. He declared the worship of saints to be entirely unscriptural. He proved the doctrine of purgatory to be a poor invention; he showed from

Holy Scripture that the doctrine of good works was the doctrine of the devil; the celibacy of the priesthood to be the fountain of immeasurable corruption; priestly forgiveness to be illogical, impossible and unscriptural; the withholding of the cup from the laity as contrary to the very institution of the Sacrament of the Lord's Supper, and many other minor matters. In other words, he swept away the innovations that had marked the complete departure of both the Greek and Latin Catholic churches from their original course, and in doing so restored the true apostolic church which had pursued its steady course for the first 800 years. The Lutheran church, which came into existence as the church of the pure, unpervverted faith of the apostles, is in fact, the true, original Apostolic church in doctrine and practice.

Luther was not the only man, however, who raised his voice against the innovations in the Roman Catholic church. As early as 1170 Peter Waldus, a Frenchman, whose soul had been stirred by the Spirit of God, was bold enough to declare that saints should not be worshipped, that purgatory was a fable, that the Sacrament should be received in both kinds, and that priestly forgiveness was impossible. He had the four Gospels translated into the French language. The Roman church determined to silence him. He was obliged to flee for his life and spent his latter days hiding among the mountains. Historians declare that as many as 100,000 of his followers were at one time and another finally put to death.

In 1324 a child was born in England by the name of John Wyclif. This John Wyclif was also stirred by conditions in the church and attacked the idling and begging monks, the miserable doctrine of indulgences and the adoration of relics. He declared that Peter had not pre-eminence over the other disciples and that the pope at Rome had no power to forgive sins. He translated the Bible into the English language. The pope was not powerful enough in England to secure Wyclif's death, though he left no stone unturned to effect it. John Wyclif, therefore, died a natural death, but some thirty years after he was dead, the Roman church, at the Council of Constance, 1415, declared him a heretic. Because he had been buried in holy Catholic ground and was now declared a heretic, they dug up his bones and burned them and scattered the dust on the water of the river Thames.

In 1369 a boy was born in Bohemia and named John Huss. The soul of John Huss was stirred likewise against certain corruptions which he observed in the church. He attacked in particular the miserable doctrine of indulgences, the doctrine of purgatory and the ungodly conduct of the priests. The Roman Catholic church rewarded his efforts at purification by actually burning him to death.

In 1452 a child was born in Italy and named Savonarola. Savonarola attacked the corruptions in the church, denounced cor-

ruptions everywhere, attacked Rome as the hot bed of all manner of sins and declared that the church had perverted the Scripture. After a stormy life with civil and ecclesiastical authorities, he was finally condemned to death by the Roman church and hanged until dead and his body then cut down and burned up in the street.

The power, therefore, which was set against Dr. Martin Luther when he endeavored to correct the abuses, was a power against which no man had been able to stand. The Roman church determined to do with him as she had done with the other four great pre-reformers. She cited him to appear before a diet or council at Worms and demanded of him that he take back what he had said. This gathering is said to have included more nobility and high ecclesiastical authorities than had ever assembled before or since. It was here, on the 21st of April, 1521, that Luther defied the power of the Roman Catholic church by refusing to take back what he had said or written. He was the first man in a thousand years who dared to say "no" when the Roman Catholic church said "yes," and lived.

Luther was born and died in a town he never lived in. He was born November 10, 1483, at Eisleben, Germany. His parents had come to this place on rather an extended visit on account of his father being out of work, and while they were there he was born. His death in this same town occurred unexpectedly. He had been requested and urged by the three counts of Mansfeld, brothers, who lived in Eisleben, to mediate their difficulties. Because of his personal regard for them he responded to the request and came from his home city, Wittenberg, to meet with the counts of Mansfeld in Eisleben. He took suddenly ill and died there on February 17, 1546. Thus came to a close the greatest life that has lived since the days of the apostle Paul. He was the instrument of God, mightily used to purify the Church of Jesus Christ and to bring it back to its original purity in doctrine and life.

October 31, 1517, when he nailed the 95 theses or statements correcting certain abuses in the church, on the door of the castle church at Wittenberg, Germany, is called the birthday of the great reformation. It was that event which started the movement that resulted in such a mighty triumph for the Christian world.

III. HOW THE OTHER PROTESTANT DENOMINATIONS CAME INTO EXISTENCE; AND WHAT THEY REPRESENT.

1. THE ORIGIN OF THE REFORMED CHURCH (Switzerland).

Five years after Luther's attack upon the corruptions and false doctrines of the Roman Catholic church, and one year after he

made his great stand and defense at the diet at Worms, Zwingli broke with the Roman Catholic church in Switzerland. The power of the pope had been so affected by the gigantic reformation in Germany that the reformation in Switzerland was easily accomplished. Zwingli, however, was not content with the reformation of doctrine and principles which Martin Luther had accomplished. Like Radbertus, in the year 800, Zwingli undertook to explain how the body and blood of Christ could be a reality in the Lord's Supper. In his effort of explanation he invented a new and unheard of meaning for the word "is," defining it to be "represent." Accordingly, where the Lord Jesus said "This is my body, this is my blood," Zwingli made it read, "This represents my body, and this represents my blood." But the word "is" is always used as a statement of fact and never means to "represent." Zwingli was successful, however, in giving it that meaning in the Lord's Supper, and many accept that meaning today; yet there cannot be found anywhere justification for such a perversion of the word "is."

In the diagram showing the origin of the different Protestant denominations, I have brought the reformation accomplished by Zwingli as far to the one extreme as the Roman Catholic church was on the other. The church which Zwingli established in the reformation in Switzerland has been known ever since as the Reformed church.

2. THE ORIGIN OF THE BAPTIST CHURCH (Switzerland).

As soon as it was evident that Zwingli's break with the Roman Catholic church would be successful, some men who had secretly been advocating immersion as the only correct way for baptism, met in the year 1523 and effected an organization emphasizing immersion. Like Luther and Zwingli, they repudiated the corruptions of the Roman Catholic church and they further adopted Zwingli's invention concerning the Lord's Supper. They declined to specify the universal creeds of the Christian church, the Apostles' and Nicene, in their articles of faith. Accordingly, in the diagram we show the Baptist church as a break-off of the Roman Catholic church, and because they went even farther in some things than Zwingli in the Reformed church, we have brought their line below the place occupied by the Reformed church.

3. THE ORIGIN OF THE EPISCOPAL CHURCH (England).

In 1532, Henry the Eighth, king of England, started a movement which resulted in what is now called in this country, the Episcopal church. The movement, however, did not have its origin in any religious conviction. Henry the Eighth had grown tired of his wife and wanted to divorce her that he might marry another. Since he was a member of the Catholic church, he sought permission of the pope to accomplish his unholy purpose. To the credit of the pope, he refused to give Henry the Eighth

permission to commit so wicked a deed. Henry the Eighth, however, determined not to abide by the decision of the pope.

The reformations in Germany and Switzerland had given the pope so much trouble that Henry the Eighth concluded that he was safe to do as he pleased. Accordingly he determined to sever all connections with the pope at Rome. He forbade every Catholic priest in his kingdom, under penalty of severe punishment, to have anything whatever to do with the pope. He determined to rename the church to distinguish it from the Roman Catholic church. The name chosen was the Church of England. Henry declared himself to be the head of this church in England. All requests were ordered to come to him, and his word was the final authority.

Fifteen years before this time, Henry the Eighth had written a savage attack upon Martin Luther for daring to lift his voice against the holy pope, and for his savage attack, the pope had conferred upon Henry the Eighth the title "defender of the faith." Now Henry the Eighth was as bitter against the pope, for selfish reasons, as Luther had ever been in the interests of truth. Having a common enemy, Henry the Eighth sought the assistance of Luther to bring about a reformation in England, and when Martin Luther could not respond personally to the request of Henry the Eighth, Henry the Eighth requested that Martin Luther permit him to have Philip Melancthon, Luther's great support and helper in the reformation in Germany. Luther could not spare this man. Accordingly, Henry the Eighth selected a number of his priests and sent them to Germany and to Switzerland to study the reformation in those two countries and to bring back to England the reformation as they found it there. When the priests returned, they brought the great confession of the Lutheran church, the Augsburg Confession, and the purified services of the Lutheran church, and when they assembled to write out the confessions and to prepare the services for the church of England, they incorporated verbatim certain articles of the Augsburg Confession, the great confession of the Lutheran church, in the new confession of the church of England, and adopted the communion service, the vesper service, the matin, the collects and the epistles, almost word for word as Martin Luther had prepared them for the church of the reformation, in Germany.

The Episcopal church in America sprang from the church of England and gets its name from its form of government, an episcopacy, the government by bishops. There are two tendencies in the Episcopal church. One is the low church, the other the high church. The low church is more like the Lutheran church. The high church is more like the Roman Catholic. Priests from the high church part of the Episcopal church are again and again found entering the Roman Catholic priesthood.

In the diagram we show that the Episcopal church broke off from the Roman Catholic church in the year 1532. We do not bring the line as far down as that of the Lutheran church because the church of England, or the Episcopal church, did not depart as far and completely from the Roman Catholic church as does the Lutheran.

4. THE ORIGIN OF THE CONGREGATIONAL CHURCH (England).

Soon after the break from the Roman Catholic church was fully established in England by King Henry the Eighth, there were certain men who were not satisfied even under the new conditions. They had been restless for some time, and now decided that the time had come when they might assert their inclinations. They disliked all manner of ecclesiastical government. They wanted to have their organizations independent. Accordingly, in 1555, different groups of such independently disposed persons met and effected associations. They rejected all form of church authority. They affirmed the right of each association to decide what it should believe. As the result of such independent action, they have developed a liberality of thinking which refuses to be bound by any organization or to be limited by any specific confession of faith. It is the most loose and disjointed of all the organized churches. In reality it stands for nothing. Its different associations may hold to any view. It is known in this country as the Congregational church. It gets its name from the fact that each congregation is a law unto itself.

I know a man personally who declares that he does not believe the Bible to be the Word of God, that he does not believe in the Deity of Jesus Christ, that he does not believe in the resurrection or the ascension of Jesus Christ, and this man is a trustee in the largest Congregational church in my home city. The Congregational church has no creditable ecclesiastical standing among the great bodies of the Christian faith, because it stands for nothing definite.

5. THE ORIGIN OF THE PRESBYTERIAN CHURCH (Scotland).

While the great change was taking place in England, the heart of a great Scotchman was set on fire by the Holy Spirit, and encouraged by the success of the reformations in Germany, Switzerland and England, he boldly attacked the corruptions of the Roman Catholic church in Scotland, and when threatened with death because of his stand, exclaimed, "Give me Scotland or I die." John Knox was this great hero, used of God to purify the church of Scotland. He accomplished his reformation in 1560, and is the founder of the great historical Presbyterian church. John Knox, like Luther, swept aside the false doctrines and the corruptions of the Roman Catholic church and preached mightily the doctrines of the true apostolic church. The Presbyterian church is not greatly different from the Lutheran church.

It requires one to be well versed in theology to explain their doctrinal differences, for they are so slight. The Presbyterian church, like the Lutheran church, holds to the Word of God as the only infallible rule of faith and practice, and also holds to the great universal confessions of the Christian church, the Apostles' and Nicene Creeds.

In the diagram we show that the Presbyterian church is a reformation from the Roman Catholic church, and we bring the line down just a little below the line of the Lutheran church, in order that there may be room to write the word "Presbyterian" therein. In doctrine these two great historical churches are very similar. There is some difference in practice. It gets its name by its form of government, a government by presbyters.

6. THE ORIGIN OF THE METHODIST CHURCH (England).

One hundred and sixty-nine years pass after the reformation in Scotland before any other great change took place, but about that time the hearts of two men in the Episcopal church were stirred. One of them had been reading Luther's introduction to the Romans. He felt that the Episcopal church of which he was a member had become so formal that it lacked vital spirituality. These two men began preaching the Word wherever opportunity presented. They preached on the streets, they preached in houses, they preached anywhere when a group of people would assemble. They were forbidden to preach in churches and were ridiculed by the standpatters of the Episcopal church for their zeal and earnestness, who also made fun of their methods. Those who allied themselves with these men were sneeringly laughed at as "Methodists"; but out of that movement the date of which is 1729, came a new life and a new organization known as the Methodist church, which has been an evangelical force of outstanding character for now almost 200 years.

The doctrine of the Methodist church is not greatly different from that of the Lutheran and Presbyterian churches. They have, however, emphasized experimental religion and a method of the revival to such a degree as to neglect instruction, and have even charged that the Lutheran church did not believe in conversion. They have, in recent years, changed their attitude and method of work so that they no longer have their camp meetings and great revival services, and are now urging instruction of their people.

In the diagram we show the Methodist church breaking off of the Episcopal church in 1729, and we bring the line below the Lutheran and Presbyterian church on account of their extra emphasis of experimental religion to the exclusion of the calmer and more beautiful religion, and because in their doctrine of the Lord's Supper, they hold the view of Zwingli, who invented the new meaning of "is" to be "represents."

7. THE ORIGIN OF THE UNITARIAN CHURCH.

The loose and disjointed Congregational denomination became too strict even for some of its members. Its policy, however, only bore a natural fruit, for they emphasized the liberty of the individual believer. Accordingly some who exercised that liberty of unbelief in the Bible and the Deity of our Lord Jesus Christ and in the doctrine of the Holy Trinity, banded themselves together in 1794 in what is known as the Unitarian church. It really has no place in the family of churches because in its denial of the Deity of Christ it denies the very foundation principle of salvation. It is a perfectly legitimate offshoot, however, of the loose Congregational church.

8. THE ORIGIN OF THE CHRISTIAN DENOMINATION (America).

There is one more church that should be mentioned. A member of the Presbyterian church who was dissatisfied with that denomination, and a member of the Methodist church who was dissatisfied with his denomination, and a member of the Baptist church who was dissatisfied with his denomination, met and in 1804 organized what was first called the Campbellite church, named such because of one of its leaders, Alexander Campbell, and afterwards renamed the Disciples, and again renamed the Christian church. It decries all creeds and claims to hold only to the Bible. In such declaration it commits itself to a creed, for a creed is what one believes. The creed of that church is, therefore, the Bible only. It is to be commended for its adherence to the Word of God, but on account of the imperfection of human understanding, there are likely to be many and varied interpretations of the Holy Scripture. We are warned by the Scripture itself against individualism in the Bible, for "no scripture is to be of private interpretation." In the diagram it is placed along with those churches which hold more or less to Zwingli's view of doctrine and practice.

We have thus accounted for the chief churches. But, someone says, I do not see Mormonism included in the list. The answer is that Mormonism is not an outgrowth from any denomination and with its abominable doctrine of polygamy and its preposterous claims to special revelation, it has no place in the family of churches.

Another remarks, "I do not see Christian Science." We answer that Christian Science is not a development from any church. It is the offshoot and the outgrowth of the brain of Mary Baker Eddy, who frankly declares in *Science and Health*, page 361, "Jesus Christ is not God." Her leading lecturers declare the same denial. It has no baptism and no Sacrament of the Lord's Supper. Its teachings are everywhere in conflict with the plain teaching of the Bible and approaches blasphemy when she declares, on page 55, lines 27-29, "This Comforter, the Holy Ghost, I understand to be divine science."

Christian Science has no place among the family of churches for it is an institution that does not teach salvation in Jesus Christ as God's Only-begotten Son.

In this simple outline we have given the origin of the various churches and we show by the historical facts, that the Lutheran church is in doctrine and practice the original apostolic church which has been blessed of God until the number of her members exceeds that of all the other Protestant denominations combined. Her confession of faith is the one solitary system of doctrine in which not a single sentence has been changed. The Augsburg Confession stands like the Apostles' and Nicene Creeds, a great body of Christian faith that abides because it is founded upon the truth and is itself the truth.

THE END.

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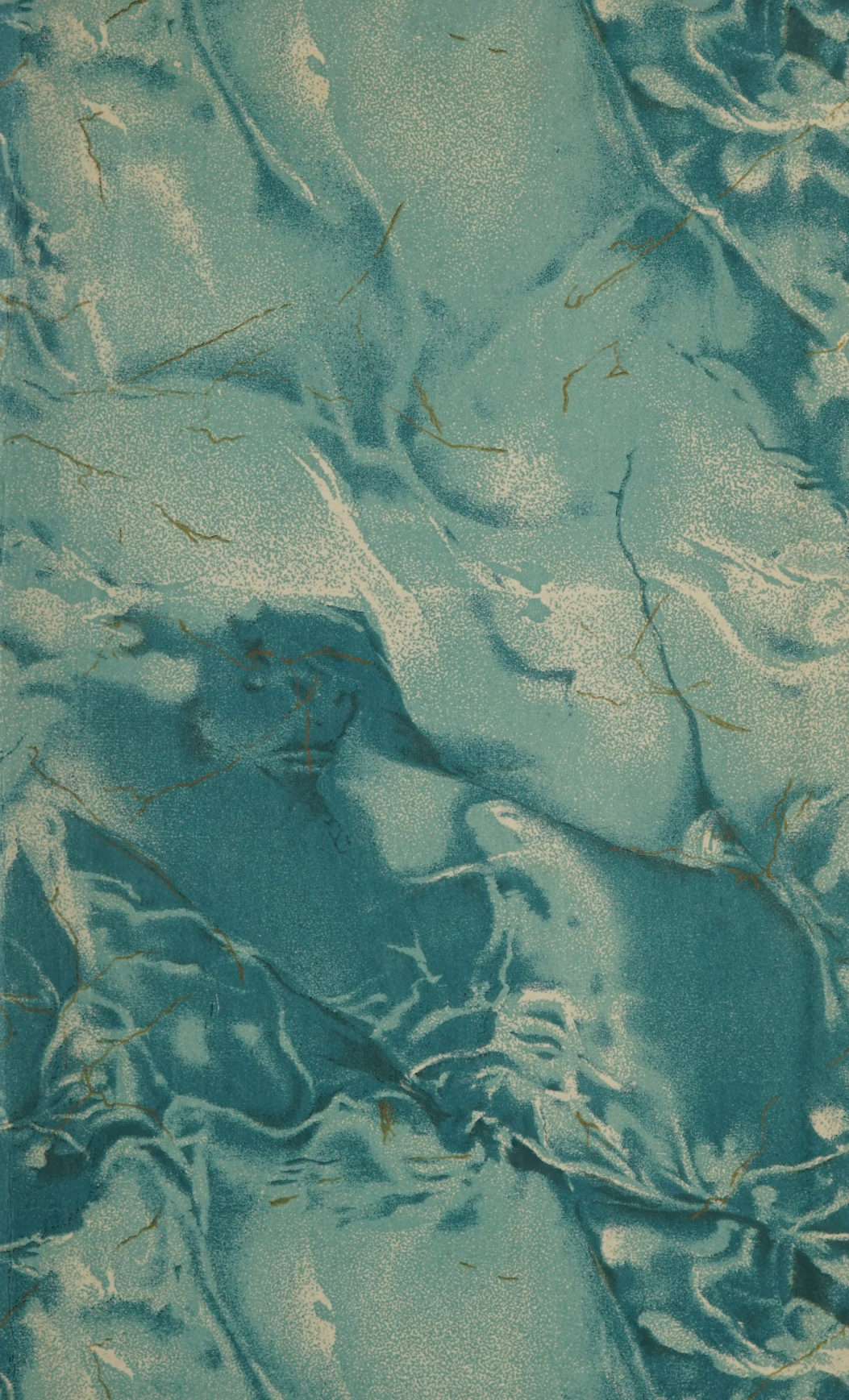
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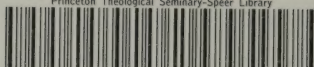
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